

The displaying of the Protestantes,
and sondry their practises;
with a description of diuers
their abuses of late frequented
within their malignaunte
churche.

Perused and set furth with
thassent of authoritie,
accozdyng too the
ordze in that
behalfe ap-
poynted.

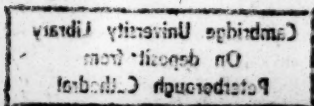
(.:.)

EXCVSVM LONDINI IN

adibus Roberti Caly, Typographi.

Mense Iunij. Anno. 1556.

Cum privilegio.



†

THE OFFICE

playing of the fiddle
and some other
with a collection of
their names of late
printed in their
marginalia
chapter
Benedict and
chapter of
according to the
order in the
believe in
printed.
(1)

EXCHAM LONDON
Robert Carter
1726
(1726)

75-6709, 5

Cambridge University Library
On deposit from
Peterborough Cathedral

The prologue to the reader.

It is commonly seen
that they which with pre-
ceptes and rules doo di-
recte others, and seeme
therein to excell, because
they suppose they can not

be corrected, do epyther much good, ouer
whome they haue the gouernement, or
els to plame they conferre great damage,
they themselves not escapinge without
infamy. In lyke manner, our late elders
and ministers (for so they termed them-
selves) if with the holysome erudicion of
Goddes wordes used truthe, and with the
admonicions and perswasions of the gos-
pel, they had applyed the same to the cor-
rection of lyfe, and amendeiment of the
conuersation of them, ouer whome they
toke vpon the charge, no doubt they
had doone muche good for the common
welthe, and to the reformation of many
corrupt nature. But being they elues
cleane contrary, that is to saye, they ther
vsinge gods truth as it ought to be, but

7. ii.

rather

7. ii.

The Prologue.

rather abused the same, neither in their
attempts established an uniforme reli-
gion, nor yet perswaded correction of
lpse. They haue brought this publike
state of Englande into great detriment
and misery, as lamentable experience to
our great smarte declareth. And because
(moste frendly reader,) thou maiest per-
ceiue partely, with what vile doctrine a
great parte of this realme hath been al-
lured, and with what pestilent perswa-
sions men haue bene ledde, and partely
with what detestable vices, and horri-
ble abuses the scholemasters thesclues
haue bene infected: This presente vo-
lume, entituled The displaying of the
protestantes, is compiled, not for any
malice or enuie met to any of ^e parties,
but for good will to the Reader, & for a
naturall pietie to this our countrey, the
naturall nourice and mother of vs all.
Whiche protestantes may aptely be co-
pared to Plato his Gyges, & tale of whom
Tully reciteth in his thirde booke of his of-
fices. At the falling downe from aboue
of certen stormes of wether, the earthe
opened in diuers places, by reason of the
drought

Plato. lib. 2.
De Re Pub.

The Prologue.

brought before. Gyges being a Kynges
Shepcherde, entred in to the earthe at a
great hoole, and founde a brasen horse
(as the fables declare) in whose sydes
were doores, which being opened, he espied
the coase of a dead man of a wonderfull
hugenes, and a golde ringe vpon his fin-
ger, which as sone as he pulled of, he put
it vpon his own. The nature of the ring
was this, that when he had turned the
head towardes the palme of his hande,
he was invisible, and sene of nobody, &
yet sawe euery thynge: and turning the
rynge from him agayne, he was sene of
euery body. And so vsing this aduun-
tage of the ryng, he laye with the quene *Herodotus in*
wife to Candaulus kyng of Lydia. So the *Cho.*
prophētes, whē it pleased god to plague
this our countrey for the synne of the
people, with the vnquiet stormes of he-
resse, got them out of the company of o-
ther shep:hardes, & dispersed themselves
into the earth, and at length entred into
brasen horses, into y^e houses of the chief
rulers then, where remapning a while,
they founde ringes of straunge natures,
abusyng all men with vayne interpreta-
tions

The Prologue.

tions of scriptures, whereby they might
seeme inuisible to the world, but al good
and learned men, espied their conceiptes
in vsing the same. Meaning first to com-
mit fornication, & to curry fauour with
the piers and magistrates themselves,
and after with the simple people, that
at length they spared not also to compe
murder (as Gyges did with Candaulus) not
onely in bestroing this noble common
welth, but also in killing the consciences
of the sayd simple. Who beeing puffed
bp with presumption, they sought too
climbe bp to the charriot of the soune.
But as Phaeton was scited for goyng a-
bout to aspre to his fathers secretes, &
with a flashe of lightening was set al on
fyer: So are these presumptuous and ig-
norant people plagued with the lpe, as
a due rewarde of presumption. This it
is to followe the hyssinges of the vici-
ous broode, who neuer departe their
haunt, til they haue infected whole coun-
treis. For this cause (welbeloued rea-
der) this present treatise is published,
to set before mennes eyes the odible prac-
tises of these protestantes, who in these
olone

Cicero officio.
Lib. 3.

The Prologue.

Whome conceytes presume, they haue the
vndoubted truth. Whome if you marke
vnto at y^e cause, you shall well vnderstande
the contrary. But peradventure some
man will muse of this woorde *Protestante*,
because it is no vsuall terme. But be-
cause it is a woorde greatly pleasynge the
felices, a woorde inuented after they
hartes desyre, a woorde deuysed of them-
selues, a woorde wherein they greatly
trumphe, a such a woorde which serueth
mooste aptlye for the purpose: therefore
it is here most frequented. And it is the
participle of the verbe *Protestor*, which is
to declare, what should be eschewed. A
very apt woord, and mete for suche, who
in very dede were al togethers *Protestan-*
tes. For what thyng was there that was
good, but they forbade it to bee doone?
What holysome constitutions or lawes
touchynge the reformacions of mannes
lyfe, but they dissuaded all men from
thesame? Therefore to conclude this pro-
eme, I mooste hartely besech the to reach
hether thy diligent and indifferēt eares,
and iudge well of myne entente, and do
not imploze thy iudgement, lyke vnto
hym

The Prologue.

hym who already is married to his own
fancie: Letting the to wytte, that of in-
licious iudgement I force not, for I
knowe the passions of malicious fits
makes. In this doynge I do not doubt
but thou for thy parte, shalt haue a
cause to praye vnto God for vntie (th
sure bands of all common welthes) an
to graunte vnto all men grace, to

withstande heresies assaults,

And I finally for my parte,

shall haue the like

to thyne

my paynes well im-

ploied. And thus

I comynge

the God:

(P.)

The displaying of the protestantes.



HE remem-
brance of the pre-
sent state of this
oure miserable
tyme, and the re-
uolution of the
happy time past
doth inculcate a meruailous so-
rowe and greiffe to him, whiche
diligently dothe compare them
both together. For as Herodiane
sayth in the first booke of his hi-
storie: It is the common part of
a man, to bewayle & lament the
cases humaine, especially suche
as are in present experience. For
considering the pitifull plight of
these our wretched dayes, wher-
vnto not onely the state of oure
comon wealth politike, but also
A. 1. the

The displaiyng

the cheifest state of the ecclesiastical
call and heavenly publike welth
(religion) is fallen, besides the de-
caye of vertue & breache of cha-
ritie: It must nedes cause any
true christian to poure out a foun-
taine of teares to bewayle the ca-
lamitie thereof. Whose ruyne is
exceded so farre, that it with-
draueth mannes expectation to
loke for amēdement, vnlesse god
of his great mercye supernatu-
rally doo worke the restitution,
as well of the cōmon wealth poli-
tike, as also of the true and Ca-
tholike fayth, charitie, and good
liuyng. Agamemnon might now
double his exclamation in these
daies, as Seneca repozteth, which
is. Good life, lawe, good ordze,
godlynes, & fayth are now de-
cayed. Therfore callyng to my
remem-

*Seneca in A-
gamemnone,
Act. 2.*

remembraunce this our carefull
 case, I mused with my self what
 might bee the cause therof, and
 sodainly occurred to my remem-
 braunce the cōfortable promises
 of God the father, made to the
 obseruers of his lawes and com-
 maundemētes. And likewyse I
 cōsidered his intollerable thzet-
 nynges to the breakers of the
 same. Then cōparying the wret-
 chednes of oure lyues to the sin-
 ceritie of his holye p̄ceptes, I
 fynde a meruaylous difference.
 Good lyfe was neuer in suche cō-
 tempte, malice at no tyme bare
 suche rule, the godly neuer moze
 dispised, and fynally God neuer
 moze dishonoured, nor his catho-
 like fayth at any tyme had in so
 lytle regarde, especially of suche
 as moſte arrogantly chalenge to
 them

The main
 causes of
 our miserie

A. ii.

The displaying

Ioan. 9. 21 25.

Obstinacie
of opinions
is the cause
of errour.

*Officiorum
libro primo,*

thē selves the name of true chz-
stians, who in verye deede are
all chzistianitie most barren. To
whom the woordes of Chzist may
be well applyed, where he sayth
If I had not come vnto them
they should haue had no synne in
them, but nowe their synne doth
remaine. Which woordes are ve-
rely verified in those false chz-
stians, whiche not onely in sayth
do erre, but also most obstinately
seeme to defende the same. For
whō errour is turned to heresye
and of weake and fraile men, are
become obstinate heretikes. For
is by nature geuen to menne in
some thynges to erre, but to per-
sist therein, it is against nature.
For (sayth Tully) we be al drawen
and ledde to aspire vnto know-
ledge, wherein to passe other wo-
thyngs

hzi: thinke it a goodly matter: but to
 e of flpde, to erre, to be ignozant, to
 To be deceiued, wee counte it euil &
 may dishonest. Therfore, sayth he, one
 yth: thynge is to bee auoyded therein,
 em, that is, that we take not thinges
 he in we knowe not, as though we
 both knewe them, and rashly to assent
 be- to them. Wherefore deliberacion
 hzi: and aduise ment is to be required
 ayth in suche causes. Nowe then, it is
 tely the office and duetie of man to
 In applpe his wyll to the grace of
 lye, God, by whom truth is reueled
 are in tyme, wherebunto he ought to
 . It consent: but to resist, his synne
 he in doth remayne: which is the sinne
 per- of Infidelitie, a synne doubtles
 ure- whiche most displeaseth God, as
 awot appereth by his plages executed
 ow- by his wra the vpon all sortes of
 t we Infideles. But nowe to drawe
 ynke

Infidelitie

The displaiyng

neare vnto my purpose, whiche
cheifly is to display the factious
opinions of suche, which not on-
ly doo erre, but also continue in
errour, and seke with tothe and
mayle to defende the same: For
whose infidelitie god at this day
dothe so soze plague the worlde.
cheifely this realme, whiche for
bertue and good liuing sake hath
been worthely nominated Decus
mundi, the floure of the worlde.

Nowe forasmuch as I know
that thei which comonly do erre
beyng reproued therfore, wyl
immediately make as though
they were ignorant what heresi-
is, & sometyme wyl demaunde
what heresye is, or who is an he-
retyke: To whom if answere be
made accordyng to the diffinitio-
of lerned men: It is any false or
wzong

The defini-
tion of he-
resie.

the wrong opinion, whiche any man
 choseth to him selfe to defende a-
 gainst the catholike fayth of the
 in vniuersal church. Truth in dede
 and say they. But what meaneth the
 for catholike church? Then answered
 day is made. It is that congrega-
 tion whiche wholly dothe agree in
 for one vnitie of fayth and ministra-
 tion of sacramentes. Whiche an-
 swer when they likewise affirme:
 Then prede they to know whe-
 ther it be knowne or vnknewen,
 and so furth. Doubtlesse, the ca-
 tholike fayth is so knowne to the
 world, that neither heretike nor
 other miscreant can please igno-
 rance, to learne that truth whi-
 che leadeth to saluation. For the
 Church is like vnto a castle sta-
 nding vpon an hyl, whiche cannot
 be hyd: Whiche hyl is cut out of
 the

The catho-
 like church
 & what it is

Howe to
 knowe the
 catholike
 church.

Matth. 16

The displaying

Daniel. ii.

Psalm cxviii.

1. Tim. iii.

*Lib. 3. de veri-
tate fidei.*

the harde rocke, and exalted so
high, that it replenisheth þe perth
as the prophet Daniel sayth. It
is resembled also by the psalmist to
a tabernacle placed in the sonne:
so shining throughout the world
that it can by no cloud or tēpest
be obscured. It is also as Paule
sayth, the foundation and pyller
of truth, and can not be deceiued
thoughe her aduersaries allege
the contrary. Full well doth the
late most famous mā Lodouicus
Viues say. I do and wyll stande
(sayth he) to the true iudgement
of the church, although I sawe
to the contrary a most manifest
reason. I may be deceiued as I
am diuers times: but the church
in those thinges whiche tende to
religion can not bee deceiued.

Thertore the church beyng so
manifestly

so manifestly known as it cannot
 be hidden, so replenished and gar-
 nished with truth, as it is the ve-
 ry foundation and pillar of truth,
 with what face or countenaunce
 can the aduersaries therof stand
 in contention therewith: Unless
 they be infected wth Circes cuppes,
 or els by her enchantmētes tras-
 formed into the shape of swyne,
 as the cōpany of Vlisses was, who
 hadde they folowed Vlisses, they
 had not been allured by Circes,
 and then by her not turned into
 that swynish shape. But now
 these swynish aduersaries wyl
 object, sayng: Sir those whiche
 you name heretikes, wee wyl
 proue to be the true congrega-
 tion. And this is their proue. We
 allege, preache, viter, or talke of
 nothing but scripture, which can
 not

*Homeri Odys.
 libro. 10.*

*The heretikes ob-
 iections.*

The displaying

not deceiue vs, whereby wee are
the true Church, and not you
which call your selves catholikes.
Which reason seemeth to them
infallible that it cannot be auoi-
ded. But forasmuch as I know
ledge of all truth, & ouerthrow
of heresie, dependeth vpon the
thauthortie of the church, both
for the knowledge of the scrip-
tures, and also for the exposition
of the same, I purpose breifly to
say somewhat therein. The head
of the church is Christ, who by
the Apostles was preached to all
nations, of whom also his doctrine
was receiued, at least of so many
as were conuerted to the fayth.
The conuerters of whom were
the Apostles, which in the begin-
ning were the mysticall bodye of
Christ their head, who then be-

The an-
swer of the
catholikes.

ying

are pꝛing the Church, exalted their
 you voices in such sort, as it penetra
 kes. ted the whole yearth, and their psal. cxlii.
 n so wordes extended to the endes of
 uoi- the worlde. The succession of
 ow, which Apostles, haue continued
 owe from tyme to tyme, in vnitie of
 the the same faith: Whiche faith is
 ooth left vnto the Church as perma
 rip- nēt for euer, therby to strēgthen
 tion the weake, and to confounde the
 y to pꝛoude, to establishe the electe, &
 ead to ouerthrowe all misbeleuers &
 o by sectes hereticall: whiche sectes
 o all not onely abuse the open places
 rine of that liuely worde, but also do
 any falsly expounde the darke & mi-
 yth, sticall places therof, as S. Peter
 were witnesseth of I. Pauls Epistles. II. Peter iii.
 gin. But if these good felowes wyll
 pe of nedes be of Christes church as
 a be arrogantly thei pꝛesume by their
 png own

The displaying

Aeneid: 6.

Virg. aeneid. 7.

*Lucianus in
deus & dialog.*

stone cōfession: They must haue
one vnitie of doctrine as þe churc
che hath, which surely they haue
not. The punishments are
not so diuers in hell (as Vergill
describeth,) as are the sondry o-
pinions of these Protestantes.

The serpent Hydra with whom
Hercules fought in the marishe
called Lerna, hadde not so many
heades, as eche of these serpētes
had deuised opinions: Nor yet
Ixion begat so many Cētauros, as
these monsters deuised heresies:
insomuche that vpon one point,
which is the cheifest comfort left
here vpo yerth to fede our soules
vpo, there are myriades opinionū,
innumerable opintons, and one
so contrary to another, that they
agre like germanes lippes. The
mōstruositie of whiche opinions
are

are such, that to remembre them
it yeldeih a metueilous terroz to
the heart of any good chzistian,
that in heart he might haue wi-
shed the like that Caius Pontius
the Sānite did wishe agāist that
wicked vice of bybery in Rome.
Would God (if he) fortune had
referred me to those dayes, and
had been bozne then, when the
Romaines begāne ones to take
byrbes, I would not haue suffe-
red them any longer to rule.

*Cicero: officio-
rum. lib. ii.*

If in y^e beginning of Luthers
doctrine some woorthy souldiour
of Chzist & his churche had gone
about to haue slayed the same,
the worlde at this day had neuer
felte the calamitie therof. But
as that wicked monstre monstre-
ously begāne, so God in the selfe
same time to proue him a mōstre
and

The displaying

and the like of his heere to be al-
together monstruous, he shewed
an euident example.

This mon-
ster was a
unt taken
manifested
by God, to
geue me ad
uertisemēt
to take heed
of such false
prophetes,
whiche un-
der the god-
ly habites
of religious
men, should
seke the sub-
uersion of
his church

There was in the countrie of
Saxonye a woman, whiche out of
her body brought furth a mōstre
hauling iiii. fete like vnto an Dre,
his mouth, nose, eyes, & eares sha-
ped like a calfe, a lompe of flethe
vpon his head lyke a Pzeistes
croune, & behynd vpon his backe
the forme of a monkes coule, as
one James Rueff a Chirurgion
of Tigurine in a booke entitled
de cōceptu et generatione hominis
expressing there the verye figure
it selfe moze at large declareth.
Whiche mōstruous byrth doubt-
les portended, that as in it selfe
it was of foure diuers, so lyke-
wise the same Luther should be
the father of many byrthes that
should

should bee ingendred in his bre
happy posteritie.

Paulus Louius likewyse descri<sup>Lib. 13. histor.
sui temporis.</sup>
beth the maligne inclinations of
the heauens at suche tyme as Lu
thers heresie begane to kyndle,
that the whole worlde, aswell
Hethen as Chrysten beganne to
put vpon them newe factions of
religion. But what do I stande
vpon these sectes, sythe they are
manifest to the blynde & known
to the deaff: Yet because most ru
ositie of byrthes seme wonder
full to the worlde, I wyll open
the seuerall figures and shapess
of some. I wyll not reherse the
horrible sectes in the pzinatiue
churche engendred by Luthers
graundfather Simon Magus, Che
rinthus, Ebion, Basilides, Arrius,
with a thousand mo, but I wyll
touche

The displaying

touch a few in our time: for the whole I cannot, and if I could, I would not, & if I would I may not, for protracting of tyme and hyndering of my purpose.

A reherſall
of ſondrie
ſectes deu-
ſed by dy-
uerſe hereti-
kes.

Luther a freer in Wyttens-
berge vnder the dominion of Fre-
derike Duke of Saronye, had an
opinion, that in the ſacrament of
the Altar was the natural body
of Chriſt really in the ſubſtance
of bread.

Caroltadius another religious
heretike, ſeyng Luther to pre-
uaile ſo with his newe forged o-
pinion, & perceiuyng the eſtima-
cion therof embraced of all men,
began to fall out with Luther,
ſaiyng: that when Chriſt ſayd
Hoc eſt corpus meum, He ment
then of his viſible body, and not
of his body in the ſacrament, of
whiche

whiche opinion were manye fa-
uorers.

Zvvynglius of a toun called
Sirich in **S**wycherland was con-
tented with none of the other
twayne, but inuented vpon the
aforesayde wordes a newe inter-
pretacion: which was, that they
were not to be vnderstāded lyte-
rally, but by a figure: as, **T**his
is my body, is as muche to say,
as this signifieth my body. Of
this matter he wrote dyuerse
gloriousse epistles to certen of his
freendes, gloriously reuoluing that
he had founde the long vnknewē
truthe of so hyghe a misterie.

Oecolampadius the a religious
man of sainte **B**rigittes orde,
in the prouince of **B**auarie, who
with one **H**utten a Gospel
knyght, ran away with a nonne
B. i. of that

The displaiyng

of that place to Basil, & ther freshly vttered the wares of Zvvyn-
glius marte, & pved a ioly fellow

Then be gā the Anabaptistes,
the Thaborites, the Hussites, &
suche other rutterkyngs, that in
Germanye muche vnquietnes
reigned betwene the laietie and
clergie, & yet dayly doth reigne
(God knoweth) throughtout the
countrey, that by repozte of thē
that come from thence you shall
haue the Lutherane, the Zwyn-
glian, the Anabaptiste, the Jewe
yea & the Papisste (as they terme
it) dwell together in one towne:
whose chief captaines are Cal-
uine, Peter Martyr, Bullingere
Musculus, and suche like.

Hoper in his booke of thoffice
of Chryste, and Cranmere in his
treatise of the Sacramente of
the

the alter, our late contremen say
that as well themselves as the
Germanys, erred greatly in ta-
kyng Luthers parte.

Another secte there is whiche
denye all the forsaide opinions, &
affirme that when Chyste sayd,
this is my body: He ment onely
that the bread was his dodye.
That is to saye, by creacion I
made it, and so it is my body.

Also about xx. yerres past, ther
was a priest whiche consecrated
the bloodde of Chyste at Masse
of ale & not with wyne, as chyst
ordeyned it, affirming that he
might lausfully do so, and stood
much in the defence therof, but
abiuring his folly, he bare a fas-
got at Baules crosse.

Again ther was a Tyler dwel-
lyng in S. Sepulchres paryshe

As this
good mini-
ster loved
good ale, so
he had .iii.
ale knights
to stande in
defence of
his opini-
on, called
Goodale,
Neweale &
Raddale.

The displaying

in Londo, that helde opiniõ how
Christ was only incarnate & suf-
fred death for all those that died
before his incarnation, & not for
them whiche died synce, whiche
opinion he lykewyle abiuryng,
bare a fagot.

There were mozeouer in this
realme certeyn Anabaptistes,
which among other heresies de-
nied the baptisme of Infantes:
saying y^e as many as were bapti-
sed beyng childzē, ought to be re-
baptised, when they come too
age, whereof some were burnt
in Smythfielde.

There was a priest called Ath-
ton, that denied the holy ghoſte
to be God, who had he not recan-
ted, had ben burnt also.

Furthermoze, there was one
Buttloe a Tanner, which denied
one

one of the articles of the Crede, whiche was that Chyriste Descended not into he, saying, he could not rede it in the worde wozitten & therfore not woꝛthy to be credited. But abiuring thesame opinion he caried a fagot.

A Bzicklaer taking vpon him the office of pꝛeachyng, affirmed he myght lausfully do it, though he were not called therunto by church. For Spirit⁹ vbi vult spirat.

Joane of kent a great pꝛatler of diuinite, & bzocher of our late doctrine, helde an opinion that Chyriste toke no fleshe of the blessed virgin Mary, and was woꝛthely burned in Smythfelde.

A ducheman also that denyed Chyriste to be God, & equall with his father, & that he was not of the same substāce that his father

B. iii. was,

The displainyng

was of, was likewyse consumed
in Smythfielde.

Also about xii. monethes past
befoze the reuerende father the
bishop of London, there were ar
rayned in þe cōsistorie at Paules
foz their opiniōs against the Sa
crament of the altar. iiii. Suffer
men, the one of thē was a duche
man & dwelled besides Lewes,
who being demaunded amonge
others, what baptisme was, the
one aunswered, it was a sacra
ment, then he was demaunded
whether a man myght be a chzt.
tian without it: yea doubtles qd
he. For it is but an externe sig
ne and woꝝketh litle grace. For
said he, like as a mā doth washe
his handes in a basen of water,
signifying that the handes are
cleane euer, so the chylde is wa
shed

shed at baptisme to accomplishe
the exteriour figure. Then was
obiected vnto him the saying of **John.**
Chziste: vnles a man be bozne a-
gayne with water and the holy
ghoste he could not be saued.

Enhe sayth he, the water profit-
teth nothyng, it is the holy ghost
that worketh. Who with the rest
moste worthely were condem-
ned and burned in Suffer.

Fynally howe many do we se
for lacke of grace, wilfully with-
out any feare of **GOD** or man,
precipitate themselves into the
tempozall fyre, without anye
respekte or due consideration of
the lyfe to come. And God wote
some of the demaunded questios
of their beliefe, can not tel what
to saye. Suche is the iniquite of
our tyme. It is befoze declared,
the sondry opiniōs of many, who
alto.

The displaying

altogether boaste themselves to
be of the true Church. Whose
opinions partely I haue noted,
to set befoze mennes eyes the exe-
crable factions of their malig-
nant church, to thintent they
may consider, that the catholique
church is of one faith, of one spi-
rite, & of one iudgemēt, not lacer-
ated deuided oꝛ toꝛne, but whole
and intier. From the which who
soever departeth, procureth vnto
himselfe dampnacion. For with-
out the church is no saluacion.
Nowe touchyng the vnite and
concorde of the church, it conty-
nueth in the very same state, as it
dyd in the primatiue church, as
we rede howe the Apostles were
all of one cōsent and one mynde.
Which vnite as they then did im-
brace, placing the same as a sure
tokē oꝛ badge to know y^e church,

so loke what church, let it haue
 neuer so glorioſ titles, beyng
 without that, it is euident that it
 is no church: but rather a denne
 of theues. Chriſt leauing þ world
 and aſcēding bp to his father, be-
 ſides his ſeueral admonitiōs to
 his Apoſtles, during the tyme of
 his conuerſacion vpo earth prea-
 ched peace, ſaying: haue peace a-
 mong you. &c. Paule in all his e-
 piſtles perſwadeth vnitie. Which
 may perſwade any good harte to
 acknowledge þ catholicke church
 to be that church, where all men
 may learne the trueth of the go-
 ſpel, religiō, ſayth, Sacramētes
 & al other kindes of rites or cere-
 monies. Whiche church cōtemp-
 neth all ſoztes of heretikes and
 other miſcreantes, and ſtandeth
 vnmoueable, notwithstanding
 their wicked dartes fettered

With the
 badge or co-
 gnizance
 of Chriſtes
 church,

Mat. 9.
 Luke. 10. 14.
 Ioan. 14. 21.

1. Cor. 5.

mischief daily throwe against her. But it behoueth saith s. Paul that there shoulde be heresies amonges you, to trye & make manifest those that bee constante.

1. Tim. 4.

Therefore no meruail thought now thei beare such swinge. For in y^e latter daies (saith he) there shalbe perilous tymes, wherein some shal depart from the faith, and shall giue hede to sprites of error, and deuilshe doctrine of the whiche speake false throughts. Apocrisie, hauynge their consciences marked with an hot yron, forbidding menne to marry, and commaunding to absteine from meates whiche God hath created to bee receiued with thankes giuyng &c. But the Protestantes tournynge thys place fromg themselves, they woulde proue that the papisticall churche (for

er. so thei terme it) to be those heresies
 letikes whiche sainte Paule here
 a-gyueth warning of. Doe not the
 a-papistes (saye they) euen as saint
 Paule saieth, forbid matrimony
 he which, he saith is holy in al men?
 or And yet they prohibite preistes,
 renūnes, & other religious to mar-
 iage, prouing themselves thereby, to
 be those of whome Paule did pro-
 phesye. And doo they not lyke
 of wyse forbid meates to be eaten,
 whiche God hath created to be
 receiued with thākes giuing &c.
 In this sorte these credible gen-
 tlemen hādled this place, to dis-
 mcredite the catholyke church, and
 to allure all men with their plea-
 sant outcries to fast of libertie,
 to offende God, to offēde the ma-
 gistrates, to bzeake all lawes, to
 vndoe comen welthes, to make
 dearty

In all
 things the
 protestantes
 seke means
 to discredit
 the church.

The displaying

• *dis. 12.*

*Libertie a
pleasant har-
mony to the
that are con-
tented to em-
brace it, as
the protes-
tantes are.*

dearthe and scarcitie, finallye they
doe what they lyst: But what
ment they hereby? Euen to han-
dle the matter as the Sirenes
did whereof Homere speaketh,
whose voices were so plesante,
that with their songes they allu-
red all passengers, whiche sailed
by the seas where they haüted, to
approche vnto them, and beyng
with in their thraldome, their cut-
tome was to drowne both them
and their Chyppes. Euen so oure
late pleasant Sirenes, in al pul-
petes vsed such pleasant songes,
and allurementes, entēding ther-
by not onely to nosell the bodye
with al kyndes of bellychere, but
also to make them to forget both
God and man, & so procure Hell
mouth to open, & swallow by both
bodye and soule. Nowe I would so
gladlye

re gladye learne of them whether
at the heretikes of whome s. Paule
in prophesied, did vtterly forbidding
marriage to al men & women or
by not. If they answered yea, as thei
e, cannot those, then they cannot
approve that the catholike church
doth forbideth marriage to al mē. For
to who is it preist, religious man or
any woman, but that once in their life
at some time they were at libertie either
to marrye or lyue chaste? So that
the choice of either state is free to
euerie man. And doe as the grace of GOD shall
work in them. Nowe againe if
they affirme the papistes to for-
bid marriage to some, as to prei-
sters, nonnes, and other votaries
wherby shewing themselves to be
all those wherof sainte Paule affir-
meth: truthe it is, the Church
doth forbideth al such to marrye, not
ye

This place
of s. Paule
was wonte
to be pain-
ted vpon the
walles of
churches to
begyle the
simple. But
when thou
readest this
place, wape
it wel in thy
minde & the
giue sctēce.

Marriage
is not discom-
mendid of
the church
but it is ma-
gnified for
one of the
best. Towels
therof.

Discom:

The displaing

descommending matrimōnie to
suche as maye laufullye take it.
But forasmuche as they haue
bounde themselves by bowe and
promesse to the contrarie, ther
fore bycause they mighte not in
curre into the lapse of dānation,
as Paule repozteth, it is the cha
ritee of the churche to forbid the
marrye, as S. Paules rule pre
scribeth, who knewe howe stret
ly the scripture chargeth such as
haue made bowes to kepe them.
And for that, cause he saith: the
wydowe hathe damnation if she
marrye after she is receiued into
the Churche to be founde of the
goodes therof: bycause she vnlo
seth chastite, and therfore he call
eth it her fyrst faileth, in respecte
of the seconde made to man by
marriage. Wherby it is playne
that

1. Timo. v.

Num. 6. et. 0

Ecclesiast. 5.

Ion. 2.

to that S. Paule cannot meane by
 in his prophete, that the church is
 hereticall in forbiddinge the pro-
 nessed, and bowed to marrye, as
 they teache. For then they must
 nedes proue Paule to be an he-
 retike. I cancred stomakes, fel-
 lered thzoughe oute with malice.
 But wyl you see their shiftes?
 Paule saith receiue no widowes
 into the church vnder lx. yeare
 olde &c. and after he saith, the
 yonger widowes refuse &c. Here
 saye they, takinge anye into the
 church vnder lx. yere old Paules
 precepte is broken. Wherby they
 that are taken in are at libertie to
 marrye. Thys is Poinettes doc-
 trine in his booke of the defence
 of prelates marriage. But what
 manne is he though he be halfe
 madde, but he may perceue their
 follye.

Poinettes
 doctrine
 that good
 gentleman.

The displaying

No doctrine
can be pl if
it serue for
the practise
of the hotte
protestantes
who rather
then they
would lyue
chaste wold
say they cold
not chole
but burne.

follye. Herein I wyl aske whe-
ther, the olde wydowe haupng
the age that S. Paule nameth,
if she marre, doeth incurre the
daunger of damnacion: Where
vnto if they answered yea: then
howe chaunceth it, that some of
them, notwithstanding their bo-
wes, beyng of that age, yea & a
houe so, not fearyng damnacion
dyd marre: But what shal men
iudge of them? If rashe iudgmēt
might conioyne with rashe doc-
trine, truly a man myght speake
rashely. But let God iudge. For
wheras saint Paule doeth behe-
mently exhorte all wydowes to
the howe of chastite, & excepteth
no age touching that profession,
but only i respect of such as shold
be founde by the goodes of the
churche: nowe cometh in ruffling
Poyne

Doyner with hys double mat-
 rying two wiues at a clappe, &
 maketh sainte Paule to correcte i. Cor. vii.
 that whiche fyrst so earnestly he
 taught, and wyl haue wydowes
 to be chaste no more, except
 they were at the least. xl. yeres of
 age. But if a question maye bee A question.
 asked: I praye you sir what age
 was Timothe, when S. Paule
 exhorted him to hye chaste:
 Was he. lx. Was Paule. lx. yeres
 when he sayd: I wyl haue all mē
 to be as I am my self: Were they
 also. lx. yeres olde a pece & Paule
 spake vnto: Well to confounde
 Doyner, here a worde or twaine
 of Chrysostome vpon that place. A place of
 Saint Paule (saith he) forbiddeth
 suche wydowes, and dy- Chrysostome
 ueth them fro that purpose, not to proue
 by cause hee woulde that there that rings
wydowes
did vowe.
 C. i. shoulde

The displaiyng

should be no wydowes of yonge
yeres, but for that he forbiddeth
any to be come aduoutresses nor
wyllyng that any shoulde be gy-
uen to idlenes, speaking thinges
vnseemely, to giue occasion to the
Deuel of temptation. For such oc-
casions taken awaye, he forbiddeth
not that there shoulde bee
yonge wydowes. So that it ap-
pereth by that place of S. Paule
that it is the obseruation of the
bowe, of suche yonge wydowes
whiche he required. And where
Boynet vnderstandeth the same
to be spoken for all wydowes in
generall, he gathereth as wyse a
conclusion, as befoze he made an
expolicion: whiche is that all wo-
wes made of any body vnder .xl.
yeres is clerelye boyde & of none
effecte. And herein as he doth in
other

Many thin-
ges falslye
alleged in
Doimetes
booke for the
marriage of
priestes.

other places, he no lesse falsifieth
the scriptures, then in the sayed
booke of priests marriages, he
falsly allageth the general coun-
sayles, and anciente fathers of
the churche. And where they say
the churche (whom they call pa-
pistes) forbideth meates to be
eaten, whiche God hath created
to be receiued with thanks gi-
uing of those that beleue th, and
knoweth the truth: Therefore
saye they, they must nedes be the
heretikes, as wel in that as in for-
bidding matrimonie. Thus they
synne before the victoria. But
here a lyke question must be de-
manded as was before. Whether
they of whom Dauid pro-
phesieth, doe forbid all kyndes
of meates, or no. Whiche question
they cannot chuse but graunte,

The displaying

The church
forbiddeth
no meates
as the follo-
of the pro-
testantes
doeth ima-
gine.

Act. iiii.

Sondre
sectes of he-
retikes that
verified
Pauls pro-
phetic: nere
cosen ger-
maines to
the protes-
tantes.
Gala. ii.

In graunting wherof they proue
themselves lyers. For the catho-
lyke churche (which they call pa-
pistical) doth neither forbid flesh
nor fythe to be eaten at suche ty-
mes as by the same is prescribed.
But for the vnderstandynge of
this place of **Paul**, touching cer-
ten whiche should come & forbid
marriage, & meates to be eaten:
this to wete, there were in the pa-
matine churche false **Prophetes**,
whiche affirmed, that the olde
lawe was as necessarily to be
observed as the newe: as **Ebyon**,
Cherichus, and the **Nazares**, who
folowing **ysus** of the **Greekes** &
abstained fro meates which were
suffocat: of whō **Paul** speaketh
saying: There were some which
belened that certain meates na-
turally were unclene, suche was

Tacia

Tacianus, Eustacheus, & Priscillia-
nus. There were also a secte cal-
led Manichæi, who not onely refu-
sed flesh, but also egges, milke &
chese, and the lyke. Another secte
also called Severiani, vtterly for-
badde wyne as vnlawful.

Another sect also called Cathari, *Guido de he-
resibus.* affirmed that to eate fleshe, eg-
ges, & mylke, althonghe it were
great necessitee, it was a deadly
synne. And these and such like,
were they of whom Paule spea-
keth. For the church forbiddeth
none of these to be eaten, but at
certain tymes which is both prai-
sed in scriptures, as wel to please
God, as also to profite & enrich
the common welth. To abstaine
from meates, comenly called fas-
tyng: is a thing much acceptable
to god: and in scriptures estiong

Howe pro-
fitable ab-
stinence is.

The displaying

- Leui. xl.** perswaded. The children of Israel were commaunded by God, as it appereth in Leviticus, to absteyne from meates: is not the man & woman when they go about to do sacrifice, commaunded to absteyne from wines? Christ himselfe biddeth vs to watche & pray because we knowe not the houre. But vpon you (saith Paul) our saviour Christ: & haue no desire to the fulfilling of the desires of the flesh. And they which be of christ let them crucifie their owne flesh by abstinence. The fathers of the olde lawe in al thinges they went about, blessed the armour of abstinence, especiall ye to ouerthrowe Goddes enemies. The people of Israel being commaunded of Samuel to fast, ouercame their enemies. Judas Machabeus being about
- Demetri. vi.**
- Matth. xvi.**
- Ro. xiii.**
- Gala. b.**
- i. Reg. vii.**
- Macha. iij.**

about to fight with Gorgias, as
 soon as he had fasted he obtained
 the victorie. Daniell fasting, *iii.* Daniel. *x.*
 weekes receiued a vision from the
 lord. Achab by fasting, wearing *lit. Reg. xii.*
 of sackcloth, & lamentation ob-
 tained forgiveness of his synnes.
 Judith by her armure vanquished *Judith. ix.*
 Holofernes. And Hester after. *Hester. iiii.*
iii daies faste couerted Assuerus
 furore into temperance. Many o-
 ther of the good fathers exercised
 that weapon to confounde their
 enemies. But our countrey men such
 chiefly as had the Gospel more
 in their mouthes: so ouersaw
 the Gospel, that all these good
 places were innumerable more were
 quite overseene. I praye God to
 put such grace into their mindes,
 that hereafter they make nomore
 oversee the comfortable places of
 scripture written for our erudition

The displaying

on & cōforte, but with diligence
peruse thē, & with more diligēce
put thē in practise. Doubles na-
ture is satisfied with a smal por-
cion, if mā will captivate his owne
sensualitee & brydle his affectiōs.
Epist. lxxiii. True are the wordes of Seneca.
Nature is content with a litle,
whose cōtentacion if thou do op-
presse wth superfluite, it will con-
uert into thinges noysome. Fol-
lowe not Sardanapalus with his
belly chetie; Nor yet Epicurus
who couēted h^{is} blessednes of this
lyfe to consist in pleasures of the
bodye, but rather let vs followe
the example of a sorte of people
called Essæi, who liued wth suche
abstinēce, that their life was pro-
longed into yeres infinite: orels
the good liues of the godly fa-
thers Antonius, paulus, and
suche lyke, whose contynualle
liued

*Iosephus Belli
Iudaici. libro.
2. cap. 7.*

*Temperita His
lxxiii.*

liued in desert with rotes & other
 thynne fare. Let vs lerne of the *Cicero: Tuscu-*
 Persians how to abstayne: Who *lan: quest. li. 8.*
 when they went about to attēpe
 any enterpryse, belydes bread did
 eate nothing els but Nasturtium,
 which is an herbe called Cresses
 supposing that thereby their spi-
 rites were made moze quicke &
 liuely. It were to be wished that
 all men entending either to pray
 vnto God for any typpozall como-
 ditie, or els for any heuenly trea-
 sure, or to do any good woorkē,
 would folowe the churches exā-
 ple therein, that is, befoze to be-
 gynne with fasting and to eate
 Nasturtium, that is to saye, to ex-
 hilarate their spirites by faste, to
 perfozme their entēt. The might
 thei accomplishe Tobias saying, *Tob. 4.*
 that praier ioyned with fastyng

C.v. and

The displaying

and almes dedes, is profitable.
Thus abstinence and fastyng is
vniuersally commended, as well
by pꝛophane men, as by Dꝛupne.
Therfoze in this thing þe churche
cannot be those heretikes wher-
of Paule pꝛophesieth. For it pꝛo-
hibiteth not meates vtterly, but
it geueth a certayne pꝛescrip-
tion and oꝛdꝛe: foꝛseing mānes
frailty, which wer it not bꝛought
in seruitude by suche meanes, it
wold not voluntarily foꝛ þe moſte
parte indue any godly inclinaciō.
Foꝛ oꝛdꝛe, as well in thinges na-
turall, as supernaturall, hath e-
uer had suche pꝛeeminence, that
therby the incōpꝛehensibler maie-
ſtie of god, as it were by a bꝛight
leme of a foꝛche oꝛ candle, is de-
clared to the blynde inhabitātes
of the woꝛlde. In framyng of all
thinges

The chur-
che in all
thinges ke-
peth an oꝛ-
dꝛe.

things saith Cully in apt and convenient places: or dre is to be required. So that the church by

*Officiorum
Libro. 1.*

the administration of the holpe
ghoste, from tyme to tyme to pre-
uent mannes imbecillite, hath
chosen out certain tymes for or
dre sake, to put man in remem-
braunce of his dutie towardes
God, which times are of al good
christians to be duly folowed. For
it is wel known, as Tertullian
saith, that it is good to take mea-
tes with thanks geuing, and to
eate that whiche God hath com-
maunded, but to askeine fro some,
it is not euill doone, not for that
they be nought, but for that they
be not necessary. And to mode-
rate the vse of them, for necessite
and time sake, it is the propertie
of christians. We knowe what
the

*In definitioni-
nibus ecclesiast
dogmatum
Cap. 66.*

The displaying

Gene. 9

1. Tim. 4.

Roma. 14.

Marc. 15.

Gene. 3.

the scripture speaketh touching
the eating of all thinges, & that
all meates are to be eaten with
thankes geuing. But yet it doth
not so commende the eatyng, to
condempne the forbearyng and
abstinence from the same. Sure,
it was a pleasant matter to come
to a sermon to here fasting repro-
ued, affirming that all kindes of
meates, might lawfully be take
at all tymes, & to fast from sinne
it was sufficient. And in those
dayes to heare a sermon intrea-
tyng of suche lyke matters, the
same anone was bzuted, Oh this
man hath made a goodly pece a
worke, this man is verely a pro-
phete, with the lyke. But what
might be said to those ioly work
men, even the lyke that Papinia-
nus answered to the Emperour e

*Erasmi Apo-
stol. lib. 8.*

Bassia -

Bassianus. For the Emperoure
bearing a notable displeasure a-
gainst his brother, in so much
that he went about to ridde him
of his life, and because murder in
the cytie of Rome, was an odible
offence, he entreated the sayde
Papinianus, a man of great auc-
thorite amonges the Romaines,
that he woulde by some meanes
defende his cause of murder. **O**
Bassiane, quoth he, murder is so-
ner committed, then the quarrell
therof can be defended. Euen so
those champions of heresie, could
rather breake their faste with
fleshe vpon good fryday, then de-
fende the quarrel why thei ought
so to do vpon maundy thurs day.
They could better geue a lyber-
tie to mayntaine vice, then make
a restraynt to suppress the same.

But

Plutarch:
in Sylla:

The displaying

But Aristotell myght haue giuen
them the lyke answer, for their
liberal talke, as he gaue Calisthe-
nes his scoller, for reprouyng of
Alexander with this verse of
Homere.

Thy talke my sonne beyng vt-
tered so fondly,

VVyl breeder thee confosion by
death utterly.

What hath followed this their
liberall and hayne perswasion,
this realme moste piteously doth
at this date fele. For those com-
dities which for the sustētatiō of
al mē, somtūmes were here moste
abūdant, now are moste scarce
and vneasie to be gotten. But I
praye God that that bee the least
plague. It yeldeth allmoste as
great a terroz to remembre the
calamite of this realme, groven
by

by thinterfeignement of a comō
woman called Heresie, as the
reherſal of the Troianes destruc
tion did to Aeneas, who was fre
dely welcomed to Carthage by Di
do quene therof, that euery chri
ſtian may ſaie with Aeneas:

*Virgilius
Aeneid: 2.*

Horresco referens, gelidusq; per
ima cucurrit Ossa tremor.

To reherſe theſame, very feare
doth make me quake:

It thralleth thzough my bones,
that my fleſh therw doth ſhake.
But now to returne to faſtyng.
The pteſtātes affirme, that it is
a holſome thng, but what kynde
of faſting is it that they meane?
To faſte from ſynne ſaye they, &
not frō meates. For that whiche
goeth in to the mouth, deſyleth
not the man, but that which go
eth out. And the kingdom of hea
uen is

The displaying

Eph. 2.

*Remedies
to auoyde
synne.*

uen is not meate & drinke. These
and suche lyke they esteeme to be
suche bulwarckes against the bo-
dely faste, that no man can ouer-
throwe them. But herein a man
may wel perceaue howe lyke the
selues they be, and howe rightely
thei accorde with those, of whom
Paule giueth admonicio, sayinge
Let noo man deceyue you with
bayne perswasions. It would be
demaunded where they finde ex-
pressed in scripture, that God com-
mandeth only fastyng fro synne,
and not from meates. And as
herein thei can make no answer,
so lyke wyse they muste affirme
that the next remedy to abyde
sinne, is to do good workes, that
is to say, to faste, to pray, to geue
almesse, to followe Goddes pre-
ceptes, to loue one another, to
subdue

subdue the appetites, and to crucifie our carnalite: and this is to fast from synne. In what sorte did Iohn the Baptiste fast from synne, in geuing himselfe to bel-
licher? No doubtles, his conuer-
sation was in abstinence, fasting
prayer, harde apparayle, lyurng
in deserte places, and suche lyke.

Math. 3.

The disciples of Iohn Baptiste came to Chryste, saying: why do we and the Pharisees faste, and thou and thy disciples faste not? What answere made Chryste to this: did he saye that their faste was a supersticion? his aunswer was. Can the brydegromes chil-
dren mozne while the brydegrom
is with them? But when the bry-
degrome is taken from thē, then
shall they faste. What moze play-
ner wordes can bee spoken of

Math. 9.

D.i.

Chryste

Math. 6.

Chyſte to perſwade abſtinence
then theſe are . Yet in another
place Chyſte in a ſermon whiche
he made to his diſciples , decla-
reth the ſtraightnes of his lawe,
in reſpecte of the olde , to extin-
guiſhe the ſuperſticio of the pha-
riſees, ſaying: when ye faſte, bee
ye not lyke vnto hypocrites. &c.
By the whiche worde faſt, I am
ſure he ment the bodely faſte , or
els he woulde not haue deſcribed
their maner of faſtyng in ſuche
ſorte: Wherein he went about to
correcte the ſuperſticion of the
phariſees , alwell in this correc-
tion of the bodye, as in the other
two principall vertues, prayer &
almes . For their delyght was
principally to be ſene of men ypo-
critically. And here is to be noted
that prayer and almes dedes, be
two

two particuler vertues to be b-
 sed of all men, according to their
 seuerall giftes. Prayer is comon
 to all men, to praye when he wil:
 almes to them that haue where-
 with all, whiche bothe with fa-
 styng, beyng bled according too
 Goddes holy worde, & to the cen-
 sure of the church (no doubt) are
 moſte profitable and vndoubted
 meanes to alpyre to ſaluation.

Thus touching the ſorſaid place
 of ſaint Paule, concerning thoſe
 which ſhuld prohibite marriage,
 and abſtaining from meates, any
 man may moſte cletely iudge, by
 whome theſe wordes were ſpo-
 ken. Not by the church, as the
 heretikes maliciously mynde: but
 by thoſe beſore remembred. The
 firſt part of whiche propheticie is
 bereſted of theſe myſcreantes in

Prayer &
 almesdees

The displaying

The catho-
like church
perswadeth
austerite of
lyfe.

our tyme, and the latter parte in
the olde heretikes, whiche star-
ted bp, not longe after the death
of Paule. Wherby it may apere
whether part doth perswade the
eschewing of synne, The churche
catholike, oz the churche malig-
nante. The one exhorte al men
to beare Chzistes crosse, in hard
life, trouble, and affliction, the o-
ther perswadeth to embrace liber-
tie, bellichere, and all pleasure.
The one giueth rules & orders,
to frame mannes frayle nature.
The other gyueth rules to ad-
uaunce mannes nature. The one
subiugateth thaffections, the o-
ther vnbzidleth y appetites. The
one telleth, as it were, with the
foresynger, the waie to saluacio.
The other discloseth with the
whole hande, the hie way to dāp-
nacion.

nacion. The one gyueth rudiments to withstande the deuils suggestions. The other frameth rules to followe his collusions. Therfore let euery man giue diligent hede, how he solowe rashe doctrine, lest repentaunce folow. Better it is to serue GOD then Mammon, to followe the holosome counsell of our spiritual mother, then the wicked perswasion of our woꝛldly mother, the parent of sinne, & the nourice of iniquite. And like as the heretikes aforesayde, whiche in the pꝛimate church, did both deny marriage & fasting frō meates, as thinges vncleane: So do the protestantes and heretikes of our tyme in falling frō the fayth, abuse the both. So that all mē may (if they way the matter with indifferent iud-

D.iii.

gement)

The displaiyng

Math. 7.

**The she-
pish appa-
rell of the
protestantes**

gement) see who be the false prophetes and wolues, in shepes apparell, whereof Christe geueth premonicion to beware of. Chap parable whiche our protestantes doo weare, is the cloake of holy scripture, lined with lies & false interpretation of the same, ever crying: The worde of the Lorde, Goddes boke, & such other vaine outcries, quite degenerating fro the heretikes of auncient tyme, for they vsed not only þ garmets of holy scriptures, but also the cloake of dissimulation, pretending to the worlde holines of life wherby many wer decciued. The heretikes in our daies esteeme the faste in such sorte, as they can do none other, but eate faste, drynke fast, prate fast, and lie fast: A sollempne fast surely and mete, for suche fasters. And here they de-

maunde, where doo the papistes
saye they fynde the faste of the
superstitious Lent, or any other
day, prescribed in the scriptures.
Christ fasted .xl. daies, being pre-
serued by his godhed, but can we
do so being his weake members?
Thus thei triumphe in wonder-
full manner, dissuading the vo-
luptuous carcas, from all payn-
ful exercise. All thinges ordeyned
to any godly entet, were by these
Momi derided. A pitifull case &
a godly warnyng to teache men
to beware of suche belly goddes,
boide of vertue, and barren of al
good woꝝkes. But if the conscien-
ces of these false Apostataes, wer
not marked with an hotte yron,
kyndled in the deuels fiery fur-
nesse of horrible heresie, blown
with the bellowes of boastyng,
pyde, and bragging knowledge,
thauncient expositions of the sa-

The prote-
stantes con-
sciences.

The displaýng

thers. If their consciences were not thus marked with that y²o, whiche obstinacie hathe so soze pressed, that the p²int wil not out they coulde not chose, but recognise their abhominable errozs.

A stūbling
stocke very
much vsed
in y^e mouth
of Gospel
lers.

Esai. 48.

But yet to remoue one stūbling stocke, whiche the grande captaines of this hoste armed against the church haue, touchyng this pointe of fasting, whiche is a place of Esaiē y^e p²ophet, wher he showeth how the people cried vpon God, saying. VVherefore fast we, & thou seest it not, we put our liues in straightnes, and thou regardest it not. Beholde when you faste, your luste remayneth stil, for you do no les violence to your debtors, loe you fast to strife & debate, and smyte with the fist of wickednes. Now ye shall not fast thus that
you

you make your voice to be herde a
boue: Thinke you this fast pleaseth
me, that a man should chastice
himselfe for a daye, to wrethe his
hedde about like a hooke, or to lye
vpon the earth in an hearen cloth.
Shall that be called fasting or a day
that pleaseth our lorde? Doeth not
this fastinge rather please me, that
thou lose him oute of bondage that
is in thy daunger, that thou breake
the othe of wycked bargaines, that
thou let the oppressed go free, and
take from them all maner of bur-
thens, to deale thy bread to the hun-
grie, to bring the poore wandring
home into thy house, when thou
seest the naked to couer him, and
hide not thy face from thy neigh-
bour, and dispise not thy owne
fleshe: then shall thy lyghte breake
forthe in the morninge. &c.

D. v. **This**

The displaying

*The protes-
tātes with
one trueth
do seme to
confounde
another.*

Thys place of **Esaye** they mer-
ueilously reioce in, vsinge it as a
sure helde to defende their doc-
trine. But herein they plaie the
old partes, in alleging one truth
to confounde another. **Thys** is
the truest fast, ergo the other fast
is not profitable, the argumente
is as like, as one beyng demaun-
ded whiche is the waye to **Lon-**
don, he answered, a poke full
of plōmes. The prophet **Esaye**
alledged this as the mooste cer-
ten and truest faste. And **Chryst**
commēdeth the other as meane
to atteine vnto the same: whiche
faste if a man do neglecte, the o-
ther is not profitable, as is afore
said. And thus this blocke with
the due consideracion of a good
christian, maye be sone remoued.
But as this to some is an occa-
sion

tion of stumbling, so was Christ
 and dyuers his sayeinges to the
 curdie Jewes, that woulde not
 beleue him. And as christ in dede
 ministred no occasion to the, no
 more doth þe prophet Esay to the
 stumblers of our tyme whiche
 stumble at vice, and leape ouer al
 good woꝝkes. Therfore it is to
 be wished that men woulde take
 hede of them, and be ware howe
 to taste of their pernicious doc-
 trine, as is said in the beginning,
 whiche is the onely cause of oure
 miserie: for oure faith is so ex-
 tenuated by their euell doctrine,
 rooted so in the heades of many,
 that God hathe iuste cause to
 plague vs al in general. For with-
 out faith it is impossible to please
 God. Then where infidelitee is,
 God is not pleased. But hereto
 the

Luke. ii.

Heb. xi.

The displaying

the protestantes will reple and
saie, they be no infideles but do
beleue in the same euerlastynge
Trinitee, wherin we beleue, as
it doth appere in dyuers their li-
bels, wherin they extoll saiethe.
Whiche is true: but in their de-
finition of saiethe they made such
a mingle māgle of the.iii.theolo-
gical vertues: Saiethe, Hope, and
Charitee, that onely sayeth like
a cōqueroz had discharged hope,
and charitee, out of office. In the
whiche their doctrine of onelye
sayeth, they fared muche lyke to
an Oratoz whiche was brought
in befoze an Emperour, to make
an oration: whiche Oratoz whe-
he was placed befoze the Empe-
rour, and beginning his oration,
he so much liked himselfe for his
eloquence, that he had forgettē
where

Elpot in
his booke
called the
Gouernor.

A pretie ex-
ample.

whether he was: yet as he thought:
he should haue ben greatly pray=
sed. His frende asked Thempe=
rour howe he liked him. Forsoth
(quod he) as I do my Cooke at
home. For when he came to me
firste, he coulde make me a good
messe of potage, but he hath
sought so manye newe fangled
waies, that he cannot now make
me a good sauorie messe. Euen so
our curious doctozs were so fine
in setting forth of sayeth, that
thei had forgotten their olde ca=
tholike sayth, by them professed
at baptisme: and in the ende they
had forgotte themselves to: much
lyke the bainglorious Orator in
his oracion, & the Coke russian
in makinge his potage: the one
vnsefible, & the other vnsauerie.
This faith onely hath wrought
loo

The displaying

so hotlye, that rather then they
would forlake their drossie diu
nite, whiche they haue gathered
by their curiosite, they thought
with sagotes to ende their lyues
miserably. And in this kinde of
death they so arrogantly reioyce,
that they be so bolde to compare
themselves with the Martyrs of
christes church. But forasmuche
as this is a cause whiche of some
mē is thought merueilous : that
men shoulde dye in the quarell of
religion, and therfore the quarell
good, It shall be worth the tra
ueill to say somewhat therein: ra
ther for the ignorance of the vn
skylful thē for the matter it selfe.

A discourse
touchinge
the burning
of hereticks
As in the bodye of a common
welth politike, if anye malefactors,
these, or murderer, be founde
giltye in the crime or offence
wherin

wherein he is accused, forthwith the
lawe doth prosecute by the ver-
dict of the .xii. men, and sentence
of death pronounced for his de-
serte, as a man not worthe to
lyue being an enemy to y^e weale
publike: Euen so in the church of
Christe, whiche is the spirituall
kingdome, suche malefactours,
and miscreantes as do trasgresse
the faith, & other hollesome consti-
tutions enacted, first by the pro-
vidence of the holye Ghoste, and
afterwardes diligently put in
executiō by y^e holy Patriarches,
Byshops, and other gouernours
of the same, are iustly by the cen-
sure of the same comitted to the
politike magistrates to be puni-
shed, either by death, or els by
some other meanes lafull for
the same as enemies to God, ha-
ters

and of the
sonde ima-
ginatiōs of
many cōcer-
ninge the
same.

The displaying

The hethe
coulde not
abide the de
spisers of
their reli-
gion.

*Iustinus libro
quinto.*

*De factis et
dictis Socratis.*

ters of his true religion, and con-
temners of all good ordres. The
Heathen beinge noleled in their
superstitions, and vaine venera-
tion of their fained Goddes, yet
bare suche reuerence to their re-
ligion, that in no wise thei could
abide the despisers therof. The
Atheniens, for that Alcibiades, a
stoute capteine in their warres,
was supposed to haue neglected
the sacrifices of Ceres, was in
hys absēce by death condemned.
The iuste Socrates, lyke wise was
cōdemned for the like, in so much
that Xenophon, wryttinge of
him, merueilled muche therof, cō-
sidering he bare hymselfe so vp-
right. If the Heathen had such a
regarde to their fained religiōs,
what woulde they haue done, if
they hadde knowen the true and
liuyng

lyuinge God, our creatour, and
what ought we christians to do
touching the contemners of our
true religion. Christ himselve
commaundeth, that if anye man
doeth not giue attendance to the
churches admonition, he willett
him to be take for an Heathen &
publicane. Therfore if that man
be worthe to be taken for a Pu-
blicane, or Heathen persō, which
wyll not here the church: Then
the heretike whiche not onelye is
incorrigible, but also a cōtemptu-
ous person, against God and his
church, is worthe the name of
an Heathen man, accorpyng to
Christes owne sentence: and not
worthe to lyue, or be conuer-
sante emonges Chrystians. If
not worthe to lyue, then he is
worthe deathe. In the olde law

C. i.

we

Deut. xliii.

Deu. cxi.

we reade in Deuteronomye thys
sentence. That man whiche ys
proude, and wyll not obeye the
Prestes comaundement, which
that tyme dothe minister to thye
Lorde thye God, and the iudge-
mente of the iudge, let him dye :
wherin thou shalte take awaye
an euell out of Israell. Also in a
nother place it is wyrtten. The
Prophete whiche beyng inflate
with arrogance, and wyl speake
those thinges in my name which
I haue not comaunded him, let
him be put to death. For as much
then as al proude men contēting
the churches authozite, and the
prest, are by y manifest scriptu-
res worthe to be slaine : then it
is not contrarye to Gods worde
(as our brethren affirme) to pu-
nishe anye man for his opinions.

Saint

S. Paule admonisheth vs, yea & Roma. cxi.
 entreateth vs to take hede of ii. Thes. iii.
 the which sowe sedition emōges
 the people, & to eschewe their cō-
 panie: for such as they be, do not
 serue their lord Chzist, but their
 owne belly, seducing the mindes
 of the innocent with swete talke
 and faire perswasions. Such are
 our martyrs in these dayes, who
 in their life tyme go aboute no
 thinge els but to sowe sedition,
 either conspiracie againste their
 prince, and magistrates, ozels to
 perswade the innocēt with their
 baine perswasions & folishe talke.
 I would to God, saith Paule, Gala iiij.
 that thei which trouble you were ii. Cor. x.
 cutte of from the congregation. Gala. v.
 The whiche wordes of s. Paule
 semeth to be an infallible rule
 touching the punishmēt of here-
 tikes.

The maner
 of our here-
 tikes.

The displaying

fikes. But our men not regardinge the discōmodities whiche myght ensue by meanes of their false perswasions: crye out with one voyce, sayinge.

The fonde
wordes of
the simple &
rude poeple
exclamed to
the hereti-
kes passing
to death.

VVhat crueltie is this to put to death the brethern in christ; & here do we reade in scriptures that christ or his Apostles sought the death of any man. Therefore saie they it is mere tyrannie thus to persecute the litle flocke, the chosen, and elect vessels of God, crying by the waie as they passe to death: Be cōstant dere brethern, be constante in the faith, sticke to it, it is not this temporall paine whiche you ought to regard, your brekefast is sharpe, your supper shalbe merye. Therefore the lorde strengthen you.

With these & suche lyke vaine wordes, they brynge the poore men

men in suche soles paradise, that
 thei with suche vaine arrogance,
 and small Charitee, sticke not to
 aduenture themselves into the
 fiery flambes, O ye folishe and
 blynde Galathiens, who hath so
 bewitched you to thynke that,
 that man whiche sticketh to hys
 opinion to death, and sealeth the
 same with his bloude, as you
 terme it, therfore his opinion is
 good: But to answere your fode
 obiection touching Chryst & hys
 Apostles, whether they sought
 the death of anye man or not: ye
 shalbe answered by s. Augustine. *Augustinus*
 For the Donatistes, in hys tyme *super Ioannem*
 iustlye condemned for their he-
 resies, alleged the very lyke ob-
 iection whom he answered thus.
 What Emperour the did beleue
 in Chryste: The cause whye the

Apostles required not the death
of heretikes, was for that the
sword of Heathen Princes did
not serue the Gospel. But as sone
as Constantine the fyrst christien
Emperour was baptized, the ca-
tholykes then cried out againste
heretikes. For if Emperours do
punishe theft, murder, rape, adul-
terie, & periurie, why should they
not as well punishe heresye and
sacrilege? Thus saint Augustine
allegeyth the cause: whye heresye
was not punished in the prima-
tine church. For if the Princes
then had yelded to the Gospel, &
not folowed their superstitious
Adolatrye, doubtles the quarell
of Goddes enemyes had been re-
uenged aswell as now. And yet
wee reade that one thyng was
obserued then aswell as now:
whiche

whiche was that all bayne and
curious bokes, wherof we want
no stoze at thys presente, were
burned openlye before al menne,
and the summe which the bokes
did amoūt vnto, was fyue hun-
dredth thousande pence, as appe-
reth in the Actes of thapostles. Act. xix.

But here to note whether it be
the cause oz els the death that
maketh a marty: we wil alledge
the sayeing of the late Prophete
ofte by the protestantes compa-
red to the Prophetes, called La-
tymers, in hys booke of sermons,
made before the late kynges ma-
iestie Edwarde the sixte, where
shamefully railyng vpon a dead
man saye Thomas Seamer lord
Admyrall, disgracyng hym with
all vile wordes and historyes of
hys lyfe paste, that possiblye hee
could

whether
it be the
cause oz the
death that
maketh a
marty.
Latymers
cōbat with
sir Tho-
mas Sea-
mers sprite

The displaiyng

coude deuise: hee semed euen openly befoze the kyng to make a combatte with his sprete, for as Plinye saith, They that speake euell of dead menne, seme to contende and fyghte with their spirites. So thys Pzophete then too proue that hys stoute dyngge made not hys quarell good, hadde the woozdes enluinge.

In his. iiii.
sermon.

O saye they the man dyed very boldlye, he woulde not haue done so, hadde he not been in a iuste quarell. Thys is no good argumente my frendes, a manne semeth not to feare deathe, therfore hys cause is good. Thys is adeceivable argumente: hee wente to his death boldlye, ergo hee standeth in a iuste quarell.

The

The Anabaptistes that were burnt here in England, in diuers townes, as I haue heard of credible men (I sawe them not my selfe) went to their deathe, euen *intrepide*, as ye will saye, without any feare in the worlde, cherefully, well let them go. There were in the olde doctors tymes, another kynde of poysoned heretikes that were called Donatistes. And these heretikes went to their executiō as though they shold haue gone to some ioly recreation, or banquet, to some belly chere, or to a playe. And wil you argue, thē he goeth to his death bodily, or cherefully, ergo he dieth in a iust cause? Nay that sequele foloweth no more thē this. A mā semes to be afrayd of death, ergo he dieth euill? And yet our sauour Christ was afrayde of death himselfe. Then he after

E. v.

wardes

The displaying

wardes warneth his audience not to iudge those whiche are in authorite, but to praye for them. It becometh not (sayeth he) to iudge great Magistrates, nor condempne their doynge. Vnles their dedes be openly and apparantly wicked. Charite requireth thesame, for charite iudgeth no man, but well of euerye bodye, &c.

Thus Latymer proueth that stoute dying is no sure token of a good quarell, and proueth it a false surmyse, if any doo beleue the cause of death to be true, because of sturdines in the tyme of the same. Also to proue that it is not the death that maketh a martir, but the cause. The cronicles make mencion of one Iohn Oldcastle a knyght, a ballaunt man, although he were wycked, who
with

Polidorus
Lib. 22.

with one Roger Acton (together with him fauouring wickednes opinions) conspired against the kynges maiestie, then Henry the fyft, only to sette forwardes their conceued opinions, & with a desperate company assembled, thynking to obtayne the cytie of London, from the kyng. But being preuented, he was taken & put into the towre of London. The sayd Acton also, who within a whyle after, was worthely put to death. But Olde castel escaped pryson, not withstanding within a shorte space, he was taken agayne, & then hanged, drawn and quartered. But he wēt to his death so stoutly, as though he had nothyng deserued to dye. But if heresie, and treason, be no iust causes, then he dyed wrongfully,

Olde castel
(in a booke
that Bale
maketh of
his death)
is canonized
for a
martyr.

The displaiyng

A flēmyng
of the here-
sie of ꝑ Ar-
rians, burnt
in Smyth-
fielde.

Tops vled
of our mar-
tyrs.

fully, as in the cronycles, moze at
large appereth. If the stoutnes
of death be a iust cause to proue a
martyr, then many whiche haue
denyed Chyste to be equal with
the father, which was the Arians
opynions, were martyrs. Then
Joane Butcher is a martir. The
the Flemyng whiche was burnt
in Smythfielde, in the tyme of
kyng Edward is a martyr, who
lyued in suche continencie and ho-
lynes of lyfe, that befoze his go-
yng to meate, he woulde fall pro-
strate vpon the grounde, & geue
thankes to God the father: hys
dyete was so moderate, that in
two dayes space he vled but one
meale, & at the tyme of his death
he was so frollicke, that he faced
muche lyke our martyrs, in em-
bracyng the redes, kysseyng the
poaste,

poaste, syngyng, and suche other
foyes. In lyke sorte the grosse
martyr, Joane Butcher handled
the matter. And where as one
Skozie then preached befoze the
people, in tyme of her death, she
reyled and spytte at hym, ma-
kyng the sygne of the gallowes
towards him, boldly affirming
that al they that wer not of her
opinion, shuld be dampned. Yea
she was so bold to say, that a. M.
in London wer of her sect. Such
a the like was y charitie of Anne
Askewe, so ofte by Bale lykened
to Blandina that true martyr of
Christes churche, in his furious
boke which he wrote of her death
anoble pece of worke, a mete for
such a champion to be thauthor.
The sayde Anne Askewe, was
of suche charitie, that when par-
don

Joane But-
cher. other-
wise called
Joane of
Kent.

Anne As-
kewe.

The displaīnyng

don was offered, she defied them
all, reuyling the offerers therof,
with suche opprobrious names,
that are not worthy rehersall,
makynge the lyke sygnes too the
preacher at her death, as her pue
fellowe & syster in Christ, Joane
Butcher dyd, at Skozie afoze-
sayde. These arrogant and pre-
sumptuous martirs, in the time
of their deathes, doo lytle esteeme
the woordes of sayncte Paule,
sayinge: If I had the spirite of
propheticke, and knew al misteries
and all maner of cunnyng: Also
if I had all fayth, in so much as
I could trāslate, and cary away
moūtaynes, yet were I nothing
if I lacked charite. Moreover, if
I did distribute all my goodes
in sedyng the pooze people, and
although I gaue my body to bee
burned

burned, hauing no charite, it no-
 thyng auayleth me. Thus yf
 they esteemed the Godly exhorta-
 tions of holy scriptures, thei wold
 not so vncharitable vse theselves
 especiallye at the extremite of
 death. But the deuil, whose mar-
 tyrs they be, dothe alwayes in-
 structe his darlings, to followe
 his ragyng steppes. True are
 the wordes of the wyseman, say-
 ing. A sturdy harte shall susteine
 damage, and he that loueth peril
 therein shall perysh. Therfore stir-
 dynges, and selfe loue, is the onely
 cause of the martirdomes of our
 martyrs, wherof do spryng innu-
 merable faultes (as Cicero saith)
 When men puffed vp with stout-
 nes of opinion, be shamefully in-
 uolued in foolyshe error, doutles a
 great faulte it is, and cōtrary to
 ciuile

*Officiorum
 Libro primo.*

The displaying

Blinde
Bayarde.

ciutle life, so to be addicted to sel
loue, and arrogācie: as to thinke
our selues to bee so learned, that
no perswasioⁿ oz terro^r can beat
the mynde from that folly. A pit
tifull case it is to see, not only the
learned, which for wāte of grace
do fall, but also blynde bayarde
who although he be vtterly blind
and dull, yet his co^rage is suche,
that he careth not to leape ouer
hedge and dytche, I meane the
symple and igno^rant, which on
ly for wāte of knowlege do erre
and yet haue suche audacite, that
they care not to spēde their liues
in their folly. And for that these
blynde bayardes doo so stycke in
their opinions to death, it is wō
dered at of many, not of learned
oz godly men, but of bzainsicke
foles, whiche lyke fethers wyl be
caried

carried about with euery blast of
 newe doctrine. At the deathes of
 whiche you shall see moze people
 in Smythfielde flockyng toge-
 ther on heape in one daye, then
 you shall see at a good sermon or
 exhortacion made by some lear-
 ned man in a hoale weke. Their
 glorie is suche vpon these glori-
 ous martyrs. And why is this:
 because their myndes are geuen
 holy too vayne thynges, muche
 lyke the Atheniens. For when
 Demosthenes was telling them a
 sollepne tale of an asses shadowe,
 and vpon the soudden brake of
 leauing the tale halfe tolde, they
 instantly entreated him to make
 an ende. O ye folles, quod Demo-
 sthenes, ye loue to heare such trif-
 lyng tales, but if I went aboute
 to declare vnto you any seruise
 F. i. matter,

*Laertius in
 eius vita.*

The displaying

**Blynde
Bapyarde.**

chute life, so to be addicted to selfe
loue, and arrogancie: as to thinke
our selues to bee so learned, that
no perswasioⁿ oz terroz can beat
the mynde from that folly. A pitie
full case it is to see, not only the
learned, which for wate of grace
do fall, but also blynde bapyarde,
who although he be vtterly blind
and dull, yet his cozage is suche,
that he careth not to leape ouer
hedge and dytche, I meane the
symple and ignoraunt, which on-
ly for wate of knowlege do erre,
and yet haue suche audacite, that
they care not to spede their liue
in their folly. And for that these
blynde bapyardes doo so stycke in
their opinions to death, it is wo-
dered at of many, not of learned
oz godly men, but of bzainsicke
foles, whiche lyke fethers wyl be
caried

carried about with euery blast of
 newe doctrine. At the deathes of
 whiche you shall see moze people
 in Smythfielde flockyng toge-
 ther on heape in one daye, then
 you shall see at a good sermon or
 exhortacion made by some lear-
 ned man in a hoale weke. Their
 glorie is suche vpon these glori-
 ous martyrs. And why is this
 because their myndes are geuen
 holy too bayne thynges, muche
 lyke the Atheniens. For when
 Demosthenes was telling them a
 solēpne tale of an asses shadowe,
 and vpon the soudēden brake of
 leauing the tale halfe tolde, they
 instantly entreated him to make
 an ende. *O ye folles, quod Demo-*
sthenes, ye loue to heare such trif-
lyng tales, but if I went aboute
to declare vnto you any seruise
matter,

*Laertius in
 eius vita.*

F. i.

The displaiyng

Speciall
poyntes to
be required
in a martyr.

matter, you would skarfe geue
me the hearyng. Thus fare our
countremē, if there be any vayne
syghtes to be sene, oz any foolyshe
matters to be heard, lozde howe
they runne, and sweate in their
busynes. But if there be a sermō
at Paules crosse, after they haue
taried there a while, to here some
news, & the preacher at y^e p^raisers
lozde how they vanishe awaye in
clusters, repayyng into Paules,
& either bye & sel some bargayne
in the body of the churche, oz els
tellyng some tale of an asses cha-
dowe. But to the purpose, if oure
mē wil nedes be martirs, as thei
pretēde to be, where is their mo-
destie, their paciēce, their charite,
their loue, that is required in a
martyr? I am sure, they dare bee
bolde to compare thēseues to the
martirs

martires of the pꝛimate church.
To whome they be nothing like.
Foz the sure tokē then of a mar-
tyr, was to haue a sure professiō
of Goddes truth, which tokē thei
can not chalenge. Foz in it selfe
their profession is deuided, vnles
they would make goddes truthe
(whiche is one) to be dyuerse. If
they will chalenge their mode-
stie, they be satre deceyued, they
vblede no suche glozious title. Foz
if any man had either named the
martyrs in their communicatiōs
or letters, they would reproue
them therfoze, saying: that that
title was worthy foz chꝛist only,
who alone was the faythful wit-
nes of his truth. If they wil cha-
lenge to themselves charite, pa-
cience, and suche lyke: they be as
wyde. Foz Paule, Stephen, and
J. ii. the

*Eusebius, lib. 5.
Cap. 3.*

The displaying

the rest, bled no taunting wordes
oz reprochefull checkes againste
the Byschoppes & magistrates
in their tyme, but with milde cou-
tenaunce, they aunswered their
obiectiōs. But our martirs wil
not sticke to call them slaughter
men, butchers, bloodsuckers, &
suche like blasphemous names,
more lyke helhoundes then holy
ones: such is their paciēce. Paule
beyng brought before Ananias
the hye priest, and beyng beaten
of the standers by, saying: doest
thou strike me thou painted wal,
doest thou sytte vpon me here in
iudgemēt, according to the law,
and doest then commaunde that
I should be stricken, contrary too
the lawe? Then the standers by
tolde him that it was the hyghe
priest, I knew not (quod he) that
it was

Act. xxiii.

Paule was
sory for his
taunte, but
the prote-
stantes re-
ioyse in
theirs.

it was the highe priest, for it is
 wrytten. Thou shalt not reuple **Ero xxi.**
 the head of the people. Paule **Philip. iii.**
 herein was soze, that he had re- **Math. xxi.**
 upled the magistrates. But our
 martirs forgetting Paules rule,
 cease not from tyme to tyme, cō-
 tumelyously to rayle vpon the
 Bythop, and other learned and
 Godly men, with the moſte by-
 lest termes they can deuyle, and
 yet thew no cause of sorowe, but
 lyke Orestes, Tantalus, Theseus, &
 Proserpina, and suche other infer-
 nal furies, they exclaime in a tra-
 gicall maner vpon God and his
 churche, the heauens, the earthe,
 and al that is. But yet one thing
 there is, wherein they greatlye
 triumphe, that is, the constancie
 of these men (oh their constancie
 is wonderful) which is no cause.

The con-
 stancie wher
 in our mar-
 tyrs trium-
 phe.

F.iii.

as par

The displaying

*De natura deo-
rum, lib. primo*

*The gouer-
nor the. iii.
booke.*

as partely is touched befoze, too
proue them martyrs. For if their
constance were vbled in a good
cause, then were it worthy fame.
What follye is so greate, sayeth
Tullie, or so vnworthy a wylse,
mans constancie, as is false opi-
nion? The constancie wherof our
men so bragge of, is not for anye
opinion that is good or commen-
dable, it is but only for worldly
praysse or dispraysse, the zeale of
whether being taken awaye, it
woulde conuerte into inconstan-
cie. The cause, as is aforesayde,
doth make a martyr, and not the
valiant death. A notable history
occurrerth nowe too my remem-
braunce of a true marty, and it
is reherfed in a booke made by
that moste excellent & well lears-
ned gentylman, called Syr Tho-
mas

was Elyot knyght. Valeriane be- A true man-
tyr.
 yng Emperour of Rome, & perse-
 cutynge the churche, in Egypte
 was a chzisten man presented vn-
 to him, whom he beholding to be
 young and lusty, thinking ther-
 fore to remoue him frō the faith,
 rather by venereall mocions, thā
 by sharpnes of tozmētes, caused
 him to be laide in a bedde within
 a faire garden, hauing about him
 al floures of swete odour, & most
 delectable saouours & perfumes.
 And than caused a fayre tender
 yonge woman, to be layd by him
 al naked, who ceased not sweetely
 and louyngly to embrace & kylle
 him, shewyng to him al pleasant
 deuises, to thintent to prouoke
 him to fornication. There lacked
 litle that the yonge mā was not
 vanquyshed, and that the flethe
 F.iii. yelded

The displaiyng

A maruey-
lous resista-
nce of the spi-
rite against
the fleſhe, &
a good leſſo-
n for our ma-
ried vota-
ries.

yelded not to the ſeruiſe of Ven-
erliche thing the yonge man per-
ceiuing, which was armed with
grace, & ſeing none other refuge,
with his tethe did gnaue of his
own tōgue, wherwith he ſuffred
ſuche incredible paine, that ther-
with the brenning of voluptuous
appetites was vtterly extincte.
In this notable act, I wote not
whiche is to be cōmended, either
his inuincible corage in reſiſting
ſo muche againſt nature, or his
wiſdome in ſubduing ſo les paine
with the moze, & biting of that
wherby he myght be constrained
to blaſpheme God, or renounce
his religion. Sure I am that he
therfore receiued immortal life, &
perpetual glory. This yongman
was a true martir, this man folo-
wed his maſter chriſt in bearing
his croſſe to crucifie hys affeccions.

This man shewed a notable example of constauncie, in not denying his creator, the author & founder of his faith. Ignatius, of whom we reade in Eusebius, was a constante and vndoubted martyr, who cared for no punishment, persecution, or other torment. So was also Polycarpus, and Iustinus martyr. These and such like are true martyrs, whiche against the Infidelles, and Gods enemies yelded their bodies to the service of death: not carynge either for wordes, fame, or praise of men. These men were with tormentes inspeasable constrained to denye the name of Christe: These men wer allured by faier promises, to forswear their maister. But our men are with tormentes and terroz of deathe compels

compelled to embrace Chyistes
safeth, and to relinquish the
Jewishe opinions. Chaunciente
martyrs were tormented to the
intent they myght fall to Idola-
trie. Our men are intreated by
al feare meanes possible to wor-
shyp the lyvinge God. What
madnes is thys, to seme to dye
for the name of Chyist, when the
sentence gyuers, do exhort them
to embrace Chyiste: Who can cal
thys persecution, yf the Turke
be persecuted, when he is by a
chistian gentylre perswaded to
be baptized, and to put vpon him
Chyiste, & to for sake Mahomet.
Then may the heretyke say that
he is iustely persecuted. But if
our men do loue wylfull death,
and be wery of their lyfe in thys
worlde: I woulde haue them ei-
ther

In what
causes men
ought chief-
ly to spende
their liues.

ther arme themselves in battell
to fight against þ great Turke,
oz other enemies of the faith, oz
els to offre themselves in Tur-
key to be burnt, oz otherwyse
persecuted, and not in chzisten-
dome: where Chzist is sufficiētly
knowē to al mē: if thei wil nedes
dye, to be renowned after their
death, let thē do as many nota-
ble men emong the Romaines, &
others haue done, syght for their
common welthes sake, and for
the cause of their Princes.

Brutus the first consull of Rome,
with suche a zeale sought to de-
fende the libertie of his countre,
that hee encountred so fierclye
with Arnus, sonne to Tarquinius,
the proude, whiche was banished
for the rape of Lucrece, that in
the cloase with their laūces thei
bethe

A noble
death to die
for the cau-
ses of the
kinge and
queenes
maiesties.
*Valerius
Maximus
libro. v.*

The displaýng

bothe perished . Mutius Scenola ,
a worthye gentleman emonges
the Romains, to deliuer his coun-
tree frõ the siege of Porsenna king
of Hettrurie boldly entred into his
campe, thinking to kyl the kyng:
but when he came into the pavi-
lion where the sodiours were
wont to be paied, he discovered
his dagger, & stroke at þe kynges
secretozie, supposinge it had ben
the kyng, bycause their apparail
was much like. But being taken
he was demaunded what he was,
& why he toke such an enterpryse:
In a sterne countenaunce answered:
I am a citize of Rome, quod he,
my name is Mutius, & I being a
emie would faine haue kylled
myneemie, and my stomake is
no lesse to dye for the cause, then
it was redy to do the slaughter.

For

For it is the parte of a Romaine
bothe to do, and to suffer valiant-
ly: wth other the like wordes. W^her
with the king being moued, said
vnto him, that vnlesse he would
disclose vnto him, what treason
was imagined against his persō,
he should with fyre be tormented
to death. Then beholde o kynge
(quod he) what a small matter
the fyre is to them which seke to
be renowned wth glorie: & im-
mediatly thrust his hande into
the fyre and burnt it quite of.
By whiche fact his countre was
deliuered from the extremitie of
y^e siege. Moreover Codrus king
of Athenes at such tyme as y^e citie
was in great distresse, by reason
of the siege laied to the same, re-
pared to Appolo, by oracle to
knowe what shoulde be come of
the

Iustinus lib. ii.

The displayng

the citie, the answer was, that
vnlesse he himself should be slain
the citie shoulde be wonne. Co-
drus therfore bearyng a naturall
pietie to his countree: rather con-
fented to gyue his owne lyfe, thē
the citie should be geuen into the
handes of his enemies: put on a
beggars apparraill, and conueied
himself in to the cāpe of hys ene-
mies, & therfore gaue an occasiō
to one of the souldiozs to stricke
hym, and so was slayne with a
byll. Whereby the siege not longe
after brake vp. These examples
arz sufficiente to spur thēse wyl-
ful men forwards, rather to gine
their lyues for the defence of the
comen welth & Princes, against
the enemies, then with suche ob-
stinacie to consume it in the fyze
and no cause whye. They myght
in

in spendynge their lyues in the
cause of their Princes ozels in de
fence of Gods religion, Deserue
bothe rewarde at the handes of
God, and also immortall fame
in meritng well of their comen
welth. This is the death where
in a man oughte to triumphe: in
thys death a man heapeth vp in
heauē treasures inspekable, & in
earth fame immortall: a woorthy
death, and woorthy a chzisten mā.
Foz this cause it is that the feast
of S. Stephens martyrdome is
yerely celebrated. Foz this cause
it is that the blessed feastes of
the Apostles haue their yerely
recourse. Foz this cause it is that
the memozyes of Martyrs be
registred in the churche of God.
Foz thys cause it is that the an
nual celebziōs of al the saintes
of

of Chriſte, are had in perely remembrance. Then al men which entēde to embrace the benefites of Chriſt, and ſeke meanes thereby to atteine to ſaluation let them rather by thys kynde of death, that is to ſaye, either to fyghte & ſuffer death for the deſece of the name of Chriſt, oz els in the quarrell of hys Prynces, and other magiſtrates. But it is thought of manye of theſe proteſtantes, that no mā ought to ſuffer death for his conſcience, & they learned the ſame of Luther, who in dede is of that opinion. In Turkey ſaye they a man maye lyue with his cōſcience, why then ſhould a chriſten mā amongeſchriſtians, be puniſhed for his conſcience. Then maye I aſke them the like queſtion: if a Turke oz heretyke maye

Another
fond opiniō
of the prote
ſtantes,

maye ble hys cōscience. Why did
 thei punishe Joane Butcher and
 the Fleming, whiche were of the
 secte of the Arrians? For their con-
 science led the so to beleue. Why
 maye not the Turkes ble Maho-
 metes lawe emonges vs? Whye
 did Peter in the actes of the A. *Acte. v.*
 postles distroie Ananias and Sa-
 phyra, for making alpe: For their
 conscience cancelled the portion
 which they kepte backe. If it be
 not lawfull for a man to dye for
 his conscience, than thei did it to
 punishe heresie by death, in the
 like tyme of procedynges, wher-
 unto I am sure they wyll not
 graūt. For in any wise thei must
 be no lyers: although it be pūed
 manifestlye to their faces. Tush
 saye they: suffre the cockell to *Matth. xv.*
 growe with the good corne till
 the

The displaying

the haruest come. Then the lord
of the haruest shall decide the, &
shall put the good corne into hys
barne, and cast the cockle into the
fyrre. But thys parable (God
wot) maketh nomoze for their
purpose thā it dothe against the
hangyng of theues and other of-
fenders. For if the offenders and
breakers of the lawe, I meane
such as cōcerne treason, murdze,
oz felony shuld liue, how should
a kyng oz ruler gouerne his cō-
mon wealth, wherin the honoz &
maiestie of a king cōsisteth. And
like as if such malefactorz shoud
bee suffred to continue in a cō-
mon welath withoute anye re-
streint of punishment, the same
comon wealth, with the gouern-
noz thereof were lyke to fall to
ruine: Euen so is the state of the
churche

churche: if heresie should be main-
 tained, & the fauours thereof es-
 cape unpunished, it woulde not
 onely bringe the iuste plague of
 God vpon the sufferers, but also
 so it woulde bitterly consume all
 salety, & good orders, & so bringe
 the soule of man to euerlastyng
 confusion. And that a king maie
 punishe suche malefactours by
 death, as well such as offende the
 churche, as suche as noye the co-
 mon welth, it doth appere by S.
 Paules wordes to Timothe. *1. Tim. i.*
 We knowe saith he, the lawe is good.
 if a mā vse it lausfully, knowinge
 this howe that the lawe is not
 gyuen vnto a ryghtuous man,
 but to the vnryghtuous, & diso-
 bedient, to wicked mē, & sinners
 to vnreuerēt & prophane, w^{ch} such
 other: & then concludeth that if
 G. ii. there

there be any other thing contrary
to hollesome doctryne of the Gos-
pel, the glorie of the blessed God,
whiche gospell is committed vnto
me. Now note here that he saith
the law is not giue vnto ryghtu-
ous men, whose wicked dedes re-
hering to the Romaines aswel,
as he dothe in this place, he saith
is worthe of death. May not a
king iustly put the to death by
law, which law he saith is good,
if a man vse it lawfully? Then
executing it vpon the vnrightu-
ous, whiche committed any faulte
agaynst the Gospell, whiche re-
proueth true religion: is a thyng
most laful, which fautes are ad-
iudged by the church worthe exco-
munication, that is to say: to cut
the of whiche are obstinate, as s.
Tit. iii. Paule wisheth Titus. Nowe
the

the lawe be good to cut them of,
as rotten bzanches, which either
be authoꝛs of sectes, oꝛ offenders
otherwise, the lawe iudging the
woꝛthy death: then it is a thing
perswaded by scripture to burne
such bzanches, which are dāpned
by their own iudgement, and no
inturie done to thone oꝛ thother,
but charitee in cutting them of:
that thei should sinne nomoze in
the like faultes to encrease theiꝛ
own damnation. We would not
(saith S. Augustine) haue them
cut of (meanynge heretikes) frō
the other ioyntes and mēbzes of
the body, but forasmuche as the
wounde by cuttynge awaye the
dead fleshe, may soner be healed,
thē if it were suffered to remaine
styl. Therfoze, a moze holsome re
medie is founde with a shorte
G.iii. paine

*Contra Cresco-
nium gram.
libro. 4. cap. 4.*

The displaiyng

payne to ease the griefe, then to suffer it to fester and rankle the other membez. So it appereth that it is a most pestilent erro2 to thynke that none foz any opiniõ, o2 conscience oughte to be put to death: But peradventure you well alledge agayne: why dothe God sai, which is the lord of the heruest, suffre the cockle, and the good cozne to growe together til the haruest, lestt you pull bp the good cozne therwith: Doubtles euen foz this cause. We see by experience, when seedes good and badde are thzowen vpon the earthe together: whyle they bee younge, it is daungerous to plucke bp the one lestt the other bee plucked bppe alsoo. But if they bee suffered too growe

growe tyll the good cozne haue a
strong rote, then the cockle grow-
ing vp therewith, may be easely
discerned, and without daunger
of hurting the good cozne, the coc-
kle may be roted out. Euen so in
the infancie of the church, at such
time as þe faith was not thzough-
ly rooted in the hartes of men,
muche lenite and gentlenes was
bled, in ouercōming the stubbur-
nes of heretikes, least the weake
christians not fully instructed in
the fapth, myght haue fallē ther-
by. So that there was no rigor
shewed vpon any, til the tyme of
Maximus themperour, by whose
authorite, heretikes began to be
odible, and were cut of by the tē-
porall swoorde. After whome
Theodosius, Valentinianus, Martia-
nus, the like Emperours raigned

The cause
why here-
tykes were
not puny-
shed in the
primatiue
church.

At what
tyme the
swoorde begā
to serue the
Gospall.

The displaying

in whose times also, lawes were made for the punysshing of heretikes, and suche as were authours of euill doctrine, & the cause was for that the faith of Iesus began firmly to take holde, aswel in Emperoures, Kynge, and Princes, as also in others. And the church (as it is now) so grown that it hath so stronge roote, that hell gates shall not preuaile against it: that is too saye: neyther the persecution of tyrantes, nor the peruersite of heretikes, can ouerthrowe it: the church, I saye, now beynge in this state, and that heretikes maye easely be deternd, as cockle is in haruest (whiche is then wedded for ouergrowing the good corne) doth by excommunication cutte them of, as scripture commaundeth,

mañdeth. For euery peruerse doctrine, is as saint Hierome saith, *In epistola ad Galath. cap. 5.* Leauen. And leauen ought to be taken from the doughe. A sparckle as soone as it doth appeare, oughte too be quenched: rotten fleshe ought too be cut awaye: a skabby shepe, ought to be repealed frō the flocke, least the house, the dough, the body, & the flocke be thzoughly coꝛrupted, do burn, do putrisye, and marre. Arrius in Alexandria, was but one sparckle: but because it was not immediately put out, the flame thereof destroyed the hole worlde. What mercy is this to fauour one, too bzynge all other in peryll of theyꝛ liues: Meaning hereby the heretikes, who if thei might be suffered to reigne, would bzynge all thinges to ruine, as is aforesaid.

The displaying

*In epistola ad
Galath. cap. 3.*

Of that mynde is Chrysostome,
that eloquent Atlas, one of the
pillers of goddes veritie, saying:
Haue you not heard (saieyth he,)
that he whiche in the olde testa-
ment, gathered sticke vpon the
Saboth daye, for that he offen-
ded that one commaundement,
was destroyed wth extreme death:
Haue you not hearde also, that
Cza, whiche did but staye v^p the
Arke from falling, was imme-
diatly stricken starke dead, be-
cause he toke vpon hym an vnfit
ministerie: Therefore dothe the
violacion of the Sabaoth, and
the touching of the Arke, so much
offende God, that the offendours
could obtayne no pardon? What
pardon and excuse shall hee
haue then, that dothe corrupte
holysome doctrine, and in place
thereof

thereof soweth wicked opiniōs?
 Thus Chrysostome and the other
 Doctours of Christs church,
 iudge euill men, whiche by the
 deuils suggestions corrupte the
 symple membres of the church,
 woorthy tempozall death, and pu
 nishment. Then that opinion
 whiche the protestantes cōceyue
 of their owne bzaine, vpon the a
 foresayde parable of the gospels,
 and also that no man ought too
 suffer death for his conscience, is
 quite frustrate, & of none effecte.
 And because our heretikes wyll
 nedes haue their men to be takē
 for martyrs, some of them coun
 tersayting the trade of the aun
 cient state of the true church,
 gather together the burnt bones
 of these stynkyng martyrs, entē
 dyng thereby (by lyke) to thynke
 the

The bones
 of our mar
 tirs, of some
 preserved
 for reliques

The displaying

the same, or to preserve them for
relykes, that at suche a tyme as
whē an heretike is burnt, ye shal
see a route enclosing the fyre, for
that purpose. And when the fyre
is done, they lye wallowynge like
pygges in a stile to scrape in that
hereticall dongehill for the sayde
bones. Yea and as it is reported,
some gossypes and fellowe disci-
ples of these wicked apostles, vse
the same nexte to their hartes in
the mornynge, beyng grated in a
cuppe of Ale, too preserve them
from the chynconge, and suche
other maladies incident to such
hoothe burnynge stomakes.

A pretie medicine & apte for such
bratneslike patientes. Thei may
be wel compared to Artemisia, of
whom we rede in Aulus Gellius,
whiche

which was wife to Mausol⁹ king
 of Caria, who when her husband
 was dead she was of such an af-
 fectiō (being beyond al measure
 rapt with his loue) after the fu-
 neralles was done, she gathered
 together al the bones and ashes
 of her husbände, and minglinge
 the same with perfumes and o-
 ther swete odours, she dranke
 them vppe, Declaringe by suche
 outward tokens her immesura-
 ble affection. Many of our gos-
 seps taken with the same spirit
 in loue (not with their owne hus-
 bandes, whose like examples I
 neuer herd of) but with their me-
 rr^e martyrs, that for their sakes
 they care not to quaffe vppe the
 powder of their durtre bones to
 declare their burning affectiōs.
 A pityfull case and wpyth teares
 to

*De noctibus
 artius lib. x.
 cap. xviij.*

True reli-
ques con-
tempned

to be lamented, that the innumerable reliques of Chrystes true martirs were so wickedly neglected, as they haue been in & late malicious tyme. But they were then ridiculous to these sortes of menne, who cried out with al behemēce: to what purpose are the reseruacion of the dead bones, and so contempning the reliques of thopostels, John Baptist, and such other holi and blessed saintes, are not now ashamed to reserue to them selues the vile bones of these blasphemous martirs, who neither in puritie of life, or constancie in death were worthe the names of Christians. Thus these protestantes contrarie to their owne doctrine, strue with their owne shadowes. They in theyr booke
and

and talke contempne reliques, &
yet blyng the same after they
obone fancies, they are cōtented
to allow thē. Who cannot playe
Democritus part continually to
laughe at their folly? or who can
forbeare to saye : *O cacas hominum mē-
tes, o pectora caca.* For what is blind
nes if this be none? Moreouer
when Rogers their pseudomar-
tyr (protomartyr I would saye) Rogers
was burnt in Smithfeld, were
there not diuers marchant men
and others, which seing certayn
pigeons flying ouer the fire that
haunted to a house hard adioy-
ninge, beinge amased withe the
smoke forsoke their nestes, and
flew ouer the fire, were not a-
shamed boldely to affirme that
the same was the holy ghoſte in
the likenes of a doue. This
thinge

Rogers
burnt in
Smithfelde
& the fonde
imaginaci-
ons of di-
uers in the
tyme of his
death.

thing is sufficiently known by
experience to them which were
there present. Then by the lyke
argument they might haue said
the crows which the same time
houered ouer the fire, were deu-
uelles. But what blasphemy is
this, suche opinionatiue fooles
to beleue or credite suche falsies.
The hethen poetes neuer deuyn-
ed moze toyes vpon Iupiter, Iu-
no, Diana, Actæon, Io, or suche o-
ther counterfaites, thē the mad
bzaines of the protestantes haue
inuented tales vpon these Ethio-
pianes. Whose lyeinge lippes are
so sugred withe false repoztes,
that the bzeth therof is meruay-
lous delectable to a great many
of the same generation: yea it is
supposed that a greate number
be found as hyzelinges to main-
tayne

*Lyinge
lippes.*

by taine that arte, whiche amonges
 ere the symple wader as pylgrymes
 ke to publishe their hidde misteries,
 and muche lyke Sinon, who with his *Virg. eneid:*
 me disguyled habite, and proporciō *Secundo.*
 de. of bodye, togethers with his vn-
 is happy oracion, beggied the pooze
 les Troianes. But al wyse mē which
 es can beware of othere mennes har-
 mymes, no doubtte will take hede of
 us the loytering adders, which hyde
 or them selues in the grasse. And as
 ad for other, whiche passe for no ad-
 ue monicion, I feare me (without
 th: God of his mercy spare them)
 re mylle heresie the prouerbe. *Serō*
 s, *sapient phryges*, & so will repent with
 ay hadde I wylt, as the vnhappy
 ny Troianes did. But yet these o-
 is uerthwart neighbours, thinking
 er to cast another bone for the ca-
 in tholikes to gnawe vpon, hvt the
 pn

Another ob-
iection of ^p
protestantes.

home with this obiection. Oh
saie they, what a beggerly reli-
gion is theirs, which hath no mā
baliauntly to sticke to the death
in the defence therof: For a good
shepeheard wil geue his own life
for his shepe. Therefore it appe-
reth, our religiō is sounde, which
haue had so many shepehardes,
that hath bestowed their liues in
the desēce of the verite. But here
they begynne too tryumphe lyke
vnto a pestilēt heretike in the pri-
matie churche, called Monranus,
Eusebius, lib. 5. who affirmed that he was the
holy ghoſte. And whē he and his
adherentes wer conuicted of he-
resie, thei boasted (as our men do
nowe) that they had many men,
whiche spent their liues in theyr
opiniō, and that that was an in-
fallible argument, that they had
the

the spirite of God. Unto whome
it was answered: that that case
was not alwayes true. For cer-
ten other heretikes there were,
which boasted of their false mar-
tyrs, as the Martionites, which de-
nied Chziste, and other a great
numbze. And because they saye
that in this Realme there were
none, which were contēt to geue
their lynes for the desēce of their
faith: the matter is so apparant
ly knowē to be false, as the yong
infante can by report of his own
parentes saye the contrary. But
what shall I nede to reherse the
moste godly, and no lesse lerned,
whiche haue bene contented too
haue not onely be depzyued their
nobilite and great possessiōs, but
also to yelde their neckes too the
stroke of the aze and swoorde, for
the

The displaying

the defce of þ libertie of chzistes
churche. Whose fames are so re-
gistered in the volume of immor-
talite, that no continuace of time
noz inconstancie of fortune, can
wipe them out of memory. What
shall I nede to remembze Alba-
nus þ first martyꝝ that euer was
in this realme, which with moſte
vile tozmentes was persecuted
of Dioclesian the imperour, in the
yere of our lozde. 286. for the faith
of the Gospel, and the verite of
the churche, that one Fortunatus
wryting of the prayse of virgins
saythe.

*Beda ecclesiast.
historia gentis
Anglorū lib. 1.
Capit. septimo.*

Albanū egregium fecunda Britannia profert.

Britane of abundance, and plēty
moſte able,

Procreated Albane that martyr
honorable.

Whiche woꝛthy man was bu-
ried

ried at a place then called VVarr
 lingacester, now called of his own
 name saint Albons. Where was
 erected a notable monument or
 abbey, for perpetuall memory of
 this worthy man. Many other
 at that time likewise suffred, for
 the cause of the churche. What
 that I stande here vpon the praise
 of that godly man, saint Tho-
 mas sometimes archebysshop of
 Cantorbury: vnto whome I wil
 attribute none other praise, then
 Polydor⁹ Virgilius, & other chono-
 graphers do. Who calleth him *vir*
summa integritate atq; prudentia a man of
 much holynes and wysdome.
 Who after he hadde bene in exile
 more then. vii. yeares, banysshed
 by Henry the secōd into Fraunce,
 not for ambition as the malici-
 ous heddes of the protestantes
 conceiue, but onely for admony-

Saint Tho-
 mas of Ca-
 torbury.

Polidori Virg:
Angl. hist. li. 13
Chariontis
chronicor lib. 3.
quart. monar.
terna etatis.

The displaiyng

thing the kyng for misusing the
liberties of the churche, for per-
uerting godly orders, for il & wic-
ked living, & for exterminating
the spirituall promotions vpon
noughty vles. These were the
causes why this man was banys-
shed, not here reherſed for zeale
or malyce, but spoken for truthe,
not gathered vpon nothyng, but
reported vpo the wordes of chro-
nicles, the faithfull arbiters of
things already past. This mā I
ſay to thintent the thinges afore-
ſayd, ſhould not decaye, had ra-
ther to haue geuen his life not of
malice to withſtand the king, but
to whom he bare moſte obediēce,
but for the zeale he had to gods
church, the chābze of y poze. But
as nowe there wanteth none, if
tyme ſerued, whiche would not
ſtycke

specke too dooe myschiefe: euen
 soe then they wanted not by
 happie harebraynes, to ridde
 this godly man of hys life. Who
 as a iuste reward for their cruell
 facte in a most miserable maner,
 as the hystorie declareth, within
 a while after ended their lifes.
 The death of whiche godly man
 was not onely a cause of great
 repentaunce to the king himself,
 but the people vniuersally most
 deuoutly bewailed his deathe
 saying: we the people and flocke
 of Christ haue lost our good and
 godly sheparde. Thus this
 godly manne of the godly peo-
 ple then was had in great admi-
 ratio: although it pleaseh y gal-
 lantes of our tyme to saye other-
 wyle in these dayes. What shall
 I stonde here vpon the death of
 H. iiii. John

Anno. do. m.

The lamen-
 tatio of the
 people vpon
 the death of
 C. Thomas.

John Fyl-
ther the bis-
shop of Ro-
chester.

Sir Tho-
mas More.

Polidor. lib. 27.

The poore
monkes of
the Char-
terhouse.

John Fylther sometime Bishop
of Rochester, a man of notable
learning and innocencie of hyle,
oz the death of the seconde Cicero,
lyz Thomas More, a man endow-
wed with heauenlye eloquence.

Qui demum ambo maluerant de vita, quam
de Ro: pontificis autoritatis sententia dede-
dere, vt oculus in celo quemadmodum ipsi spe-
rabant fruerentur euo.

What shall I nede to stande
vpon the poore Monkes of the
Charterhouse, who were conten-
ted to suffer their bodyes to bee
dismembred in pieces and to bee
hanged vpon sondry gybbeties,
rather thei would yeld to the
deprination of the Popes autho-
rite. And to thentet their names
shall not syde out of memorie I
wyl reherce them. John Hough-
ten, Robert Laurence, Augus-
tine

fine Webster, Humfrey Middel-
 more, Wylliam Erme we, Se-
 bastian Medigate, Wylliam
 Horne, John Rochester, James
 Walwerke, Rycharde Bere,
 Thomas Jonson, Tho. Greene,
 John Bayne, Wylliam Greene,
 Wade, Thomas Screuen, Ro-
 bert Sasse, Walter Percelon,
 Thomas Redyng. What nede
 I els to stave vpon the deathes
 of the good men, the Abbotes of
 Colchester, Glastonburpe and
 Redyng, ozels of Dowel, Fether-
 stone, Abell, Germaine, Stone,
 Forrest, & many others, to whom
 death was nothyng ferefull for
 the quarell of God & his church.
 These and a greate number mo
 died for the cause of the catholike
 faieyth, that faieyth whiche hath
 euer continued from age to age,
 with

The abbot
 tes of Red-
 dyng Col-
 chester and
 others.

with the consente of all kyng-
domes chrysten, euen from the
begynning, whose memorie shal
be magnified tyll the ende of the
wozrde. But the deathes of our
cranke heretikes, lye dead and
are buried in the graue of cākred
obliuion, couered with perpetu-
all infamie, except they be enrol-
led in a fewe threehalfe pennye
bookes, whiche steale out of Ger-
manye replete as well with tres-
son against the kyng & Quenes
maiesties, as with other abhomi-
nable lyes

Moreouer in the late kynges
tyme Edward the sixte, wherein
heresie expessed hir game, there
were manye good and godly mē
whych for the defence of the most
honorable sacrament of the Al-
tar and the other sacramentes,
yelded

yelded their bodyes to prison.
 as the late worthye prelate Doc-
 tour Stephen Gardiner byshop
 of Wynchester, with other by-
 shoppes, and men of great lear-
 nyng. Yea & if their deathes had
 ben required, they woulde with
 most wylling heartes haue suf-
 fered the same. But the proce-
 ders then knewe well inoughe,
 that that was not the waye to
 procede in their doinges, leaste
 they should haue become odious
 to all sortes of people. But they
 fared lyke VVyar the late rebell
 of Kent, who went aboute to a-
 chyue his enterpryse not with
 rapine and spoyle (accoordynge
 to the nature of rebellion) but
 with all lenite and gentlenes,
 thereby too allure the peoples
 heartes

The displaiyng

heartes, the rather to embrace
and aide his attemptes: but as
hys cloake was then spanishe,
soo was the others of late tyme
Jewishe. Then hauing all these
not onely well learned, but alsoo
godlye men, whiche as well haue
suffred paines of death for their
religion, as these protestantes
haue for theirs, what haue they
gained then by thys obiection?
If the stout death of a man doth
approue his cause good, then
what cause haue the protestan-
tes to refel the religiō now vsed?
But here to finishe thys matter,
and to procede in further applica-
tion of the fantastical feates
and abuses of the protestantes;
let vs learne further of Saynte
Paule: who saith these wordes.
Knowe

Knowe this, sayeth he, that in the ^{2. Timo. 3.} laste dayes shall come perillous tymes. For mē shall be louers of themselves, couetous, boasters, proude, cursed speakers, disobedient to fathers and mothers, vnthankful, vngodly, vnkind, truce breakers, false accusers, Riotors, dispisers of them that be good, Trayters, heddy, high minded, gredy vpon voluptuousnes more then the louers of God, hauinge a similitude of godlinesse, but deniing the power therof, and such abhorre. For of this sorte are they which enter into howses, and bring into bondage women laden with sinne, which women are led with diuers lustes euer lerning and neuer able to come to knowledge of the truche. Now let euery mā waye these wordes of S. paule And note if we haue not had amonges

Mathew.

Selfe loue
and yelding
to the flethe

mōges vs þ like false pphetes w
the like cōdiciōs. First he sayeth
they shall be louers of them sel
ues. Chzist saieth, he that loueth
him selfe more thē me, is not wor
thy of me. Who be they, whiche
loue them selves more then they
do Chzist? Doubtles they that
preferre the loue of this worlde
befoze Chzist, giuing place to þ
worlde, and the lustes thereof.
Which vice is cōmen to all men
and vled of al men, especially to
suche whereof mencion is made
befoze, whiche neglectinge the
bzinging of their affections into
bondage, liue as their owne sen
sualitie doth leade them, not ca
ringe for the holsome preceptes
of goddes most holy worde, but
disobeying the lawes of the ma
gistrates constituted to a good
purpose

purpose to yoke the heauye car-
 case, to thintent he maye the bet-
 ter obeye the pzeceptes diuine.
 For if þ appetites do rule with-
 out resistan ce, they wil soone o-
 uercome þ imbecillitie of nature
 A victoꝝy oꝝ felde is soone won,
 if there be none to resiste. Then
 the protestantes beinge maryed
 pꝛyestes, yeldyng the seruyce of
 their bodye to the frailltie of the
 fleshe, was therof ouercommed.
 But if they had bene good soul-
 dioꝝs, and had fought vnder the
 stāderd of continencie, no doubt
 but they had wonne the fielde.
 Thinke you Alexāder the great
 had he geuen his minde to serue
 his appetites in his firste war-
 res, had pꝛoued so balliant a con-
 querour? No truely. For after
 his first victoꝝy agaynst Darius,
 kynge

*Q. Curtius
libro. 3.*

The displaying

A notable king of Persia hauing alwayes
example of in his hoste the wife of the same
Alexander Darius, whiche incomperably ex-
touchinge celled all other women in beau-
the by de- tie, would neuer after he hadde
linge of his once sene her, haue her to come
owne lustes into his presence, albeit that he
caused her estate stil to be inayn-
teined & with as much honoz as
euer it was. And to them which
wondzing at the ladies beautie
meruayled why Alexander didde
not desire to company with her,
he answered, saying: It shulde
be, to him a reproche to be subdu-
ed by the wife of him whome he
had banquished. This was a
right conquerour and worthy to
winne al the worlde, whiche in
this sorte coulde haue the victo-
rie ouer his owne lustes, beinge
a cruell fyght for a faynt harted
souldioz

souldioz. This fyght fought Sci-
pio surnamed Aphricanus, when
he had wonne Carthage. For es-
monges diuers women whiche
were taken, one most fairest emō
ges the rest, was bzought vnto
him to do with her his pleasure:
but when he knew that she was
affyanced to another called Indi-
bilis, he caused him to be sent for
& perceiuinge the louing tokens
betwen thē, he deliuered her to In-
dibilis, payng for her raūsome, &
adding further an honozable por-
cion of his owne treasure. Thys
was another excellent victoꝛye,
gotten of a famous souldiour,
which would not (though he had
libertie) violate his mynde vpon
the beaute of a womanne. But
our protestantes and married
priestes, neglectinge their fyꝛste

*Titus ltuus.
deca. 3. libro. 4
Appianus li-
bro lybico.*

A. i.

faith

ii. Tim. ii.

saith, cared not vpon whome
they had bestowed themselves,
litle waing the counsell of saint
Paule, that he can bee no good
souldioz to God, whiche enuozap
peth himselte w secular affaiers.
These be they whiche pzetended
godlynes, and vnder thypocrisye
of marryng decciued the simple,
and begyled their owne selves.
Foz when thei thought theselves
surest of their fained wiues, thei
did the soner forgo them. A iust
plague of God vpo such dissolute
preistes: who cared not what
women thei married common oz
other, so they myghte get them
what kind wyues. Foz true are S. Paules
of women wordes: they enter into houses
our marry- brynginge into bondage women
ed preistes laden with synne. The womē of
vled to mar these married preistes were such
rie. foz

for the most part that either they
 were kepte of others befoze, or
 els as common as the cart way,
 & so bounde them to incestuous
 lecherie, whiche womenne are
 led with diuers lustes euer lea-
 rnyng and neuer able to attaine
 vnto the truth. Were not the said
 women euer learnyng, & neuer
 able to come the knowledge of
 trueth, being led with diuers lus-
 tes, vsinge their bodyes with o-
 ther me, as wel as with their sup-
 posed husbandes: yea & one of the
 with a nothers womā, taking it
 (as it is thought) for a brother-
 ly loue, one to helpe another af-
 ter the doctrine of freer Luther;
 the first authour their marriage?
 Is it not sene now by experie-
 ce that some of their women being
 diuorced, are married againe to

*In libro de cap-
 titate Bab-
 lonica.*

The displaying

*Chatering
gossepes.*

Ruffians, & suche other gallātes
following the opinio of sir John
Doper in his booke of the ten cō-
maundementes? What shal I re-
herse their sondrye abhominati-
ons, which shame constreinet to
saye no moze. And these women
were not onely learning & neuer
able to attaine the trueth, but
manye other limpering gossepes
and parottes of the newe founde
wozldes are euer learning, but
as farre from the trueth, as they
that neuer wente to scole. These
dames are lyke the wandrynge
gillottes, that followed the he-
retikes of olde time, which vnder
the coloz of sticking to y^e Gospell
they couered their ill lifes. And
by saint Marie a nūbze cōtented
to rāne frō their husbādes into
Germanie, the dongion of here-
tykes,

tikes being a mete couer for such
cuppes. And these are thought
to be such mates to match wth the
protestantes in their doinges, that
in nowise they can be withoute
thē. Symō Magus, to maintein his
opinions, had one Helene a feare
wench to mathe with him. Nico
laus the heretike, & furbisher of
all filthines in Antioche, had ma
ny women to toyne with him in
his arte. Marcion to prepare the
minde of the people in Rome to
fauour his heresy, sent a woman
before muche like Ioane Burcher,
whiche in the beginnyng of oure
new fōside opinions was great
lye mainteined by Cranmere, in
Cantorburpe, & other places of
Kent. Apelles had one Philomena
not his owne wyfe, but the wyfe

The affect
ent hereti
kes in olde
time vled
women so
cietie, for
the better
maintenāce
of their do
inges.

Simon Magus

Helene.

Nicolaus.

Marcione.

Apelles &

Philomena.

I.iii.

of

The displaiynge

Montanus.

Prisca.

Maximilla.

Arrius.

Donatus.

Lucilla.

of another man as a companion
in hys procedynges. Montanus
another heretike indewd with
a wicked ghost thzough the help
of Prisca, and Maximilla, fyrste
with money cozrupted manye
women of honour and great sub
stance, and after polluted them
with heresye. Arrius the rather to
deceiue the worlde, pzocured a
kynge's doughter to sustein him
and to beare him out. Donatus in
Aphrica hadde reliefe of one Lu
cilla. Finallye in all ages at any
time when one had deuised some
folishe erroz or other, straight
waye women were redye too
applye too their fancies. Thus
as one heresye begatte ano
ther, soo one heretyke bzought
furthe another.

Doubtles

Doubtes the weakenes of womeⁿ The weak-
 is suche, that they be euer prone henes of we
 and redy to mischief, & to bringe men.
 men to their cōfution . Did not Gene, iiii.
 Eve deceiue her husbände in per-
 swading hym to eate the apple,
 at the suggestion of the serpent?
 Did not Dalida deceiue Sampson, Judt. xvi.
 by perswasion to vtter vnto her,
 where the force of his strength
 cōsisted? Did not the Cōcubines iiii. Reg. x.
 deceiue Salomon, to make him cō-
 mit idolatrie? Did not Leroboās Ibt. xiii.
 wife deceiue hym in sayning her
 selfe to be another woman? How
 did wicked Iesabel inuēt meanes iiii. Re. xiii.
 to procure the deathe of Naboth,
 by bearing false wytnes? Many
 other suche examples there be in
 holy writte, to proue p^redines of
 women in deceiuing of mē with
 their bayne perswasions. For the
 A. iiii. deuill

*Q. Curtius.
libro sexto.*

*Idem libro. 5.
Hester. 5.*

deuill hath many such praucing
dames in league with him, to the
ende to bring men too mischiefe.
What broughte Alexander the
great to growe insolent, but on-
ly the vaine perswasion of Tha-
lestris the quene of the Amazons,
who from her owne countrey re-
paired vnto him to haue his car-
nall company? What caused hym
to destroe the noble citie Persepo-
lis, but the perswasion of Thais, the
drunken harlot? Therfore let all
me beware of the subteltie of wo-
men, and to followe theyr vaine
perswasions. For they be euer ler-
ning, & neuer able to attayne vn-
to the truthe, euer busy like was-
pes, rather to do hurt then good.
I speake not here of matrones,
whiche are modest and sobre, obe-
dient to their husbandes, conten-
ted to

ted to applie their mindes to the
 gouernement of houtholde mat-
 ters, & to bring vp their childzen
 in a godly ordze, but of such only,
 which are curious in al matters,
 especially of that, whereof they
 haue nothinge to doo. I meane
 these London ladies, & other the London
 like, whose talke is nothig but of Ladies.
 religiō, of Peter of Paule, & other
 places of scripture. Whose scrip-
 ture mouthes are redy to allure
 their husbandes to die in p̄ lordes
 verite, because they would fayne
 haue new, much like to p̄ wife of
 Aman, who gaue her husbände
 counsell to make a gallouse to hāge
 vp Mardocheus, & yet at length he
 was hanged vpon the same hym
 selfe. Diuers other also are euer
 lernyng and neuer able too come
 to the knowledg of the truthe,

I. b.

as

The displaying

as are those, whiche are of suche colde deuotion towards goddes churche, that they are contented with heate to ende their lyues.

The feruencie of some of our apostles.

Women, as sayth saint Paule, ought to be silent amōges the congregacion. But these hote soules are so feruent in spzite, that because they may not preache, they are contēted to burne. O wicked daughters of heresy, and dames of the deuill himselse. Is this your profession at your marriage daye, to be at commaundement to your husbādes? And many of you, contrary to their wylles, mayntayne youre obstinacie by death? You ought, beyng Christians, and traded vp in Christes faith, rather to spende your liues for the defence of your chastitee, and the lyues of your dere husbandes

The cause wherby women ought to be toward their lyues.

chē bandes, then in the cause of here-
 gesie, the cause of your confession.
 ted We rede of many notable womē,
 r. which were woꝛthy martyꝛs, foꝛ
 le, the defence of Chꝛistes moſte ho-
 cōly name, and suffered ſondꝛy toꝛ-
 eg mētes foꝛ the quarel of his faith.
 e. But you not cōpelled, neyther to
 ey abiure his name, noꝛ yet too foꝛ-
 ed ſake his fayth, what ſhuld be the
 es cause of your folly? Foꝛ ſoth euen
 is the Deuell, who goeth about lyke
 ge a roaryng lyon, to ſeke whom he
 nt may deuoure. I knowe the woꝛd. Mach. vii
 of man and her ſeuē ſōnes, wherof
 s, we rede in the Machabees, offered
 y her ſelfe to death. What againſt
 is the churche of God? No doubt-
 s les, but foꝛ obſeruyng the com-
 s maundemente of God, pꝛeſcri-
 e, bed vnto her by the churche. We
 s rede of many other godly womē,
 whiche

The displaynynge

whiche died for Christes fayth,
and the vnitie of his church: but
not as you do against his church
and the vnitie thereof. But per-
aduenture you wyll saye, we are
his church, and we are his litle
ones. But if you so be, you are an
ill fauoured church, a defozmed
church, a coznered church, a dis-
persed congregaciō, altogether
deuyded, as partely is proued be-
foze. You ought rather, as I said
befoze, to spend your lyfe for the
sauegard of your husbendes, and
the defence of your chastitie, the
bande of matrymony, as many
good women haue done. Michol
lyke a faythful womā, p̄serued
her husband Dauid, whē he was
sought for of her owne father
king Saul. We rede of a noble wo-
mā called Turia, who to saue her
husband

i. Reg. xix.

Valerius max:
lib. 6. cap. 7.

th, husband named Q. Lucretius, fro
 but the crueltie of the Romaines, of
 rch fred her selfe into manye dauns
 er-gers. Also the wiues of certayn
 are notable men called Mimi, haue
 tle left behinde them their worthe *Plutarchus in*
 an prayse. For theyr husbandes be *uitis illustra.*
 ed inge committed to prison by the
 is: Lacedemoniens, and cōdempned
 rs to dye, their wiues to thintente
 be they mighte speake withe theyr
 id husbandes befoze their deathe,
 he had leue to enter into prison.
 nd Who chaunging their apparell
 he with their husbaudes, and they
 ny being in their wiues garmētes,
 ol counterfactinge also their soz-
 ed rowes, eskaped prison, leauynge
 as their wyues behinde them, who
 er were contented for their hus-
 oo bandes sakes to yelde them, sel-
 et ses to death, These were wifes
 id worthy

The displainge

*T. Livius, dec.
prim, lib. 3.*

worthy of immortall fame, and
bought to haue their ima-
ges to be erected of gold for their
perpetual fame. Lucrece, the Ro-
mayne matrone for the losse of
her chastite killed her selfe, say-
inge, what can be safe to a wo-
man, when she hath lost her cha-
stite? The .l. virgins of the citie
of Sparta, being sent by their fa-
thers to Micenæ a citie of Achaia
to do sacrifice, the citezins being
enflamed with their beauties, re-
qured that they myght accom-
plishe their lustes. Who not grā-
ting to their desires, thei were in
maner constreyned. But rather
thē they would lose their mayde
heades, they were contented to
lease their lyues, whyche after-
ward was reuenged by the La-
cedemoniens. These wer valiant
women

na
ia
eir
Ro
of
y.
o.
a:
ye
a:
ia
ng
re
n.
ā
in
er
de
to
r.
a.
at
n
welten, which rather then they
would yelde to the seruice of Ve
aus and byolate their innocent
mindes, were contente to suffre
death. I would that our womē
martirs (if they would nedes be
martirs, as I cā se no cause ther
of, but onely arrogancye) thus
shuld imploy their liues, & not for
a fāstastical opinion newly crept
out of y^e shell. It is to be wished
of al godlye men, that it woulde
please God of his surpassynge
goodnes to poure grace into the
hartes of the graceles persones,
most hūbly to fal downe pstrate
before the Magistrates of his
churche to aske mercye, and at
length to acknowledge the vani
tie of their errozs. But yet ther
were other in the late malicious
time, as the effeminate bishops
and

The displaying

**Effeminate
bishops
and their in-
conscience,**

And other, which were euer learning & neuer able to come to the truth, as it appeared by their ofte alteracions of their proceedings. And touching their communion, they were euer learning and in the ende so wel learned, that they fel to denial of christes owne wordes, not atteyning to the knowledge of the truth, but to the knowledge of errours.

**The communion
table.**

How longe were they learninge to set their table to minister the sayd communion vpon? First they placed it alofte where the hygh altare stode. Then must it be set from the walle that one mighte go betwene, the mynysters beinge in contention on whether parte to turne their faces, either towards the West, the North or south, Some woulde stande South,

Southwarde, somme Northwarde, and some westwarde. Thus turning euery waye, they myste the right way, but yet they coulde not hytte it. Then downe it muste come from *Sursum* to *Deorsum*. In some places benethe the steppes, in the quier, couering it to rounde about with Curtens, for feare of bugges. Within a whyle after, it skipped out of the quier into the body of the churche. And in some places, neyther in the quier, noz yet in the body of the churche, but betwene bothe. And yet some, because they would hyt it teryght, pulled downe the Rodes of stes, makynge such a confuston, that neyther was there quier, nor body of the churche, but makynge it lyke Westminster hall. They stalled it aboute in maner

k.i.

of a

The displaiyng

of a Cocke pyt, where al the peo-
ple might see them, and their co-
munion. In many places the ta-
ble stode very nere the churche
porch, that it myght the soner go
out into the churchyard. Thus
they proceded not bywardes,
but outwardes, and downne-
wardes, *Ab equis ad asinos*, that the
churche, belles and all, was redy
to leepe out of the wyndowes.
Then touchyng the ministratio,
whether it should be leuened or
unleuened bread, oh what a doo-
there was: First it must be unle-
uened, but brooder and thycker
then tholde maner was, & in any
wyle the prynte of the name of
Jesus left out, whiche was as o-
dious a sighte too them, as the
sygne of the Crosse was to Iulia-
nus Apostata, who in anye wyle
could

Enschins,

could not abyde the sayde sygne,
neither in churche, wyndowe oz
other place. Then these Iulianistes
to bypne the Sacrament too a
moze pzoofane vse, they deuysed,
that the bread should be leuened
like to other common bread: fro
the which though many crömes
did fall they forced not, so lytle
thei esteemed the matter. For such
Sacrament, suche minister, such
carpenters, suche toles. And too
colour the matter for the better
decepyng of the vnlearned peo-
ple, they folowed the ensample of
a Mason, when he worketh sto-
nes to buylde a house. For fyrste
he doth rough hewe them, some-
what to propoztion: then he po-
lysheth them to make them plea-
sant to the eye. In lyke maner
sayd the protestantes, & authoꝝ

The first
communio
booke were
rough hewe

k.ii.

of

The displaying

of our late religion) doo we. The
firſte and ſeconde Communion
booke, were but rough hewen,
wherein they ſaid truth, for god
knoweth they were but homely
ſtuſſe. But this booke (quod they)
meaning their laſt booke of Com-
munion (whiche was the worſte
of all) is wrought to the perfe-
ction: wherein they ſemed muche
lyke vnto a pooze blinde Maſon,
that ſhould come to ſtoones that
were purely wrought to a perfit
forme, by the fineſt workeman
that could be founde : who pozing
on them with his dymme specta-
cles of ignoraunce, dothe thynke
with his blunt ruſty and croked
toles, to amende the workeman-
ſhyp of the ſtoones, and bunglyng
longe about them, made them e-
uer worſe and worſe, till at length
they

they serued for no purpose, touching the first worke of man. Euen so did they. For the holy ghost hath wrought in the catholike church, the perfite sayth and right vse of the sacrament of the altar; too be offered to the father, as a moste swete sacrifice, in remembraunce of the death of his sonne, and to be receiued of all faithfull people, in remembraunce of the same death of christ. Which is both the offerer & the sacrifice, offered in the holy masse, till these bunglers tooke in hande the same, meaning, as they thought to amende it. But as their presumptiō was bayne so in thende it proued. For God seeing their inconstant vanities in misusing his sacramētes, brought all their attemptes to a vaine effect. And touching the or-

L.iii.

Dze in

The displaying

The confu
sed ordres a
bout this cō
munion.

Dye in receiuing their communiō,
it was marueylous confuse. For
some of the cōmunicantes wold
stande, some sit, some knele, some
wold holde the cup himself, some
would receiue it at the ministers
hande, some of his next fellowe,
some would haue a thort pece of
bread, some a thinne, some thicke
and thinne. Some would vse the
ministraciō thēselues, some were
contēted to take it in the church,
and some at their owne tables, &
after supper, accordyng to the in
stitucion. Some would haue the
wine to be drōke in pewter, some
in syluer, and some in a glasse or
trene dyshe. Some would haue a
table cloth to couer y^e bozde, some
a towell, & some neither of them
bothe. Thus in some they vs
ed the matter in suche sondrye
somes, y^e the Total was nought.

io, Thus were thei euer learning a
foz neuer able to come to the truth.
old But God seing thys their Babi-
me lonical Tower of cōfuston build-
me ded against his diuine maiestie,
rs and his churche, did sodenlye and
oe, miraculoulye ouerthrowe all
of their confused deuises, restoring
ke trueth to her former state by the
he spzete of trueth, whiche hath led
re and conducted his churche oute
h, of manye daungerous and stor-
& mye seas, into the hauen of tran-
quillytie, in vnite of trueth, the
ne true tryal of Gods spzete. Which
he trueth the church learning of the
ie spzite of trueth, hath euer kepte,
oz and wyll kepe to the worldes
a ende: where these truce breakers
e shalbe euer learninge and neuer
n able to come to the trueth.

Couetous they were (as it were Conyons.

R.iiii.

to

Purcha-
sing Apost-
les and la-
red disciples

to be wished none were nowe)
but whether they were so, let all
men examine with themselves.
If they wer not couetous, what
mente they to go boutte to make
their bastarde chyl dren legiti-
mate by acte of parliamente ,
and that their purchases of lāde
myghte bee in as good effecte in
the lawe , as the landes of anye
tempozall lozdes , oz other laye
man : meaninge in thende to ad-
ioyne lande to lande , and to ac-
cumulate one possession vpon a-
nother? Where learned they thys
trade? Of the pꝛimateiue churche
wherof they boſte ſo much : Ler-
ned they thys in the ſcriptures,
wherof they do ſo much gloꝛye?
All thynges emonges the Apo-
ſtles and other diſciples were
commen

commen. And did our ioly Apo-
 stles imitate them so well, that
 of that whiche was commen to
 make it priuate to serue there
 owne bellies: A pretty imitati-
 on. They were wont to crye out
 vpon the liuinges of the late ab-
 bees, and monasteries, saying they
 were the theues, and spoilers of
 the realme. But who shuld haue
 cryed out vpon them, when they
 had so enriched themselves, with
 sondre patrimonies, that their
 brattes, and beggers childzen
 shoulde haue proued gentlemen:
 Cruely if this case be well waied
 of graue and sobre men, they
 maye gesse at their marke. They
 ought to haue ben by S. Pauls
 rule keepers of hospitalitie. But
 what poze crafte sman, oz other
 laborer, vled lesse? A man myght
 aswell

Simple
 fare in the
 houses of
 our wyued
 byshops.

The displaying

Dead men-
nes graues
ouer thro-
wen for mo-
nye.

*Plutarchus in
vitis illustris.*

aswell haue broke his necke as
his faste at their houses. They
kept such diete in their fare, that
none coulde gette anye reliefe at
their doores, but Venus, and her
sonne Cupide. Yea but moore co-
uetous thei were yet. For to find
ryches they would neyther spare
church, nor steple, deade mēes
graues, or other place. What
goodly monumētes haue these sa-
cilegers subuerted to hūtlatter
pence, the corrupter of mannes
lyfe? What Graues of honozable
men, & Bysshops, haue these men
lefte vnouerthrowen: to fynde
that was none of theirs? Sureli
I maye compare them to Darius,
that couetous Monarche: whoo
to seke money serched the tombe
of Semiramis the quene of Assyria,
whiche buylded Babylone: where
he

he founde thys poesie engra-
uen vpon the same. What kynge
so euer he be that lacketh monye.
let him open thys Monumente,
and take what he wyl. Nowe
Darius creditung the wordes of
the poesie, caused the stone of the
graue to be remoued, where hee
founde no money, but another
saying, wzitten vpon the inner
part of the said stone, conteyning
these wordes. Unless thou had-
dest been an euell man, vnfacia-
ble of money, thou wouldest ne-
uer haue serched the graues of
the dead. O noble womā, which
not onely in her lyfe time hated
thys fylthie vice of auarice, but
alsoo after her death hadde con-
uenient tauntes to reprove the
same. I woulde thee had seene
the roberye of dead men in oure
tyme

The displaying

tyme, cōtynytted by a sorte of
hungrye whelpes gredie after
theire praye. The protestantes
were accustomed to saye the pa-
pistes were massemongers, and
couetous in sell yng masses for
grotes: but thei themselves were
Gospelmongers, in makinge ro-
all and noble sermons, fyue or
sixe in a daye, yea & God know-
eth suche stuffe, that they prouo-
ked moze laughter, then any vnce
coude ble feates in playinge of
hys interlude. Philippe Sannio
wherof wee reade in Xenophon,
coude not deuise moze toyes to
make Calias guesstes to laught
at, the the semerie pantions deuise
sed for their audience: noz yet
the Syracusans dauncinge wench
was so cunning in delitinge Cri-
tobulus, Socrates, & the rest withe
her

*Xenophon in
Sympos*

her sundry harmonies as these
pleſant ghoſpelmē were to exhi
larate their fellowe diſcyples &
brethren in Chriſte.

Boaſters alſo they were, & re
plenished with all kindes of ar
rogant ſpeche, reuſlinge al kinde
of doctrine repugnant to theirs,
belyng the aunciene wziters &
general counſayles, rauing vpo
the doctours of the church, com
paringe them ſelves io the Apo
ſtels, ſaying: where went Peter
or Paule to ſchole? & why may
not we haue the ſpirite as well
as thei: with ſuch other wordes,
preſuming to affirme them ſel
ues (hauinge certayne textes of
the newe or olde teſtamentes)
that they were as wel learned,
as they that had ſtudied diuiny
tie xl. yeres. Thus they ſemed to
be

Boaſters.

The displaying

to be doctozs of \S law, not know-
ing what thei did say, noz where
of they did affirme. A meruayle
it was to se the folishe arrogace
of some simple men, which wold
not sticke out of the shomakers
shoppe to skippe into the pulpet,
yea and some from treadinge of
moxter into the toppe of a tree to
make a collation, as thei termed
it: but it might haue bene called
a collusion, for pzophaninge of
Gods holy worde, & deceyuing
the simple people. Besides, what
soeuer in their owne conceiptes
they had taken for a veritie, the
same would they pzoudly vtter
and saye, this is the veritie, and
that is the veritie, crediting no-
thing, but their owne baine ex-
positions. Upō whom the woꝛd
des of the commical poete maye
be

be verified.

Nothing more wicked then a mā *Terentius in*
vndiscrete, *adelp.*

Onelesse it come of him selfe
he thinkes it vnmete.

Proude also: whose mindes
were so exalted with arrogacie,
that no man was thought wor-
thy their cōpany, except he were
of their sectes and opinions.

They would heare no man, ex-
cept he would incline to fauour
their procedinges. No doctours
interpretacion could be admit-
ted bpō the places of scriptures,
but such as were of their owne
deuises. The auncient fathers
would not so proude speake of
their most godly woorkes, as our
doctours argued of theirs. The
olde doctours would commit the
same to the censure and iudge-
ment

ment of the church. But the
newe doctours woulde preferre
theyr woꝝkes vpon theyr owne
iudgementes. Pride the mother
of heresie begatte these her chyl
dren to resist their predecessors.
But god from time to time hath
resisted the proude, and hath en
dewed the meke with his grace,
The prophet Esaye sayeth. Woe
be vnto you which seme wise in
your owne eyes, and prudent be
foze your selues. Therefore god
requireth suche to be ministers
and interpreters of his worde,
which are humble & meke. Such
I say, which wil mistrust theyr
owne wittes, and wil cry with
the prophete Dauid: Gyue me
vnderstandinge, o lord, and I
wil serche thy lawe, to thintente
I may learne thy commaunde
mentes

Jacob. iiii.

Esaye. v.

Psal. 118.

Doubtles the shooers of that
 heauenlye wysedome, haue not
 their discourse vpon highe moun-
 taines, but into & lowe valleys.
 Therfore they that wyll be par-
 takers of the true vnderstanding
 of Goddes mysteries, ought not
 to contempne the godly expositi-
 ons of the auncient fathers, but
 with all humilitie to submit the
 selves as scholars glad to learne,
 and willing to embrace such hol-
 some doctrine, as is taughte in
 the church of God. And not to
 playe the partes of vniuersitie
 proude scholars (as & most part
 of our heretical preachers were,
 who went about to correct their
 maisters) but with attētiue ears
 to here, reade, peruse, and then to
 receiue as god shal put in minde.

Cursed speakers also in bling
 A. their Cursed
 speakers,

their tongues after a most vile
sort not only against the church,
the spouse of Christe, but also a-
gainst our princes, the kyng and
Queenes maiesties, and other
magistrates appoynted by God
to the rule & gouernemēt of this
realme. And howe abominablie
they haue from tyme to tyme yll
saied of the kynges maiestie, re-
uerence and shame constraineth
silence: but to whom they ought
to beare al obedience: cōsidering
it hath plaied the Queenes ma-
iestie to toyne her selfe with him
in marriage, beinge as now one
body, so that any iniurie or flau-
der done, or spoken against his
grace, & saintis done to the both.
I can not chose but wonder to
consider what cause should pro-
uoke them to malice his person.
What

What vice haue they heard, wher
in hys grace is speciall y noted?
Unlesse Temperace, Sobrietie,
a deuotion be counted for vices.
What yll propozitiō of body, or be
fornitie of bilage, vnlesse they
wyl seme to correct nature. Wel,
sith the note of any speciall vice,
or lacke of natures dutie, hath
not moued them, what shoulde
be the cause the. With what vice
are they offended? Not with
temperance. I am sure, for that
is a decent qualitie in a king, as
Tully saith, it is the ornament of
mannes life, and the appeasment
of the passions of the minde. Nor
with sobrietie I dare saye: for
that garnisheth all other quali
tees. And if deuotion be the cause
of offences, they must or ought
to be angrey with themselves.

Officio lib. i.

The displaying

For what man is there that loveth, but he hath a certē scale, or sparckle of feare towards the power diuine. Then the kynges maiestie being a vertuous prince & of himselfe a noble personage, let vs cease of all sclaunder, if not for his owne sake, yet for the Queenes maiesties sake his true and lauffull wyfe, and oure vertuous and godlye soueraigne. But as the protestauntes haue vttered their vncharitable stomakes vpon the temporall magistrates, so haue they bled the lyke vpon the spirituall. But these are they, mēcioned in satinte

Jude. i. Jude, whiche despise Rulers, & speake yll of those whiche are in authoritie. Yet Maichel tharchāgell, sayeth he, when he stroue against the deuell about the body of

of Moyses, durst not gyue a railing sentence, but said, our lord rebuke the. A wonder it is to see these cursed speakers triumphe vpon their knowledge of the scriptures, and yet haue no power to followe the same. I praye God they maye be lesse bablers, & make bothe them & al men better followers. For we see manifestlye the plagues of God imminent for misusing his grace and blaspheming hys name. Yet manye, especiallye the protestantes, haue no grace to impute it to impietie of lyfe. But they obiect the said plagues of God to the cause of religion, as though their owne synnes were free and unworthy punishment: and as though the catholike religion nowe vbled were a thinge of late inuen

The displatynge

*Beda in hist.
ecclesia. lib. i.
cap. xxi.*

inuented: which religiō hath con-
tinued firme & stedfaste sith the
raigne of kynge Ethelbert, who
was conuerted to embrace chris-
tianitee by sainte Augustine, in
the yere of oure Lorde after the
computation of Beda. D. lxxx. vi.
tyll with in these. xxi. yeres. And
also longe befoze the tyme of E-
thelbert, the saileth of Christ was
yet receyued by one Lucius kynge
of this realme, who sente Am-
balladours to Rome to Pope
Eleutherius, that it myght please
hym to sende some of hys lear-
ned menne, to preache the name
of Christe, and to minister Bap-
tisme. Who mooste wyllynge
accomplished the kynges desire,
in the yere of oure Lorde a hun-
dred fyftie sixte.

So

So that it appereth the religion
now restored by the Quenes ma
iestie, is not of newe inuencion,
but of great antiquite. And so
long as this realme was in vni
tie thereof vndiuided, it conti
nued in inspeakable wealth, and
prosperitie, in marueilous loue &
amitie, in true dealing & honest
simplicitie, and in al kinde of god
lines and pietie. But since it fell
from vnitie of religio, it hath fal
len from the grace of God into al
kynedes of wickednes, Tharritie,
falschode, Decept, and other abho
minable vices, and from the ac
customed valiaunce in seates of
armes into affeminate myndes
contaminate with horrible leche
rie. The experience of vices pla
teously wodayly fele, as a iust re
warde of God, for breache of the
L.iii, vnitie

Disobediēt
to fathers &
mothers.

unitie of his religion. Disobedient to fathers & mothers, whiche vice our lord knoweth, is vniuersally frequented. For what childe for the moste parte, doth honour his parentes, according to his dutie: What reuerēce doth he be towarde the, whiche of their owne fleshe and blood hath brought him forth in to the world? A dere collopēt is that is cut from the owne fleshe, & yet that degenerate collope, I meane the childe, unnaturally resisteth & disobeieth the parentes. But herof p parentes may thāke theselues, which for wā of good education, they wōel thē bp with wantōnes, sufferinge the rapnes of youth to be let go, and vnbzidled, not considering the heate of youth to be p gone, and redy to al vices,

bices, as Herodiane saith. *Libro primo.* The myndes of youth from good and honest discipline are prone & apt to vanitie & pleasures. The auncient trade of this realme in education of youthe (befoze the late tyme replenished with all myschief) was to yoke thesame with the feare of God, in teaching thesame to ble praier morning & evening, to be reuerēt in the church, at their first enteraunce into the same too make the sygne of the crosse in their foreheades, to make theyr fannce to the magistrates, to discover their heades, when they mete with men of auncient yeres and of hore heares, according to Quides verses.

Age in time past, was had in great price,

Falso lib. qu

Andro a hore head ech child
did arise,

L.b. But

But now cleane contrary, no-
thyng is lesse vled then morning
and euening prayer, more vnreue-
rence in the churche neuer more
frequented, nor disobedience too
magistrates and aged men at no
time more practised. And as for
repairing to the churche, is coun-
ted a thing of no importance. For
howe can the chylde put that in
practyse, which the parentes them-
selues neglecte. The parentes
being infected with heresie, the
chylde must folowethesame, and
must do as the yonge Crab did,
whereof we reade a pretty tale in
Esopes fables: who beyng com-
maunded of his dame, not to go so
crooked, but to go more strayght:
O mother qud he, go thou before,
and I will folowe. In like ma-
ner, if the parentes wold walke
more

more duely in their vocation and
dutie, the childzen would do the
same. But as the fathers are, so
are the childzen. The ill lyfe and
hereticall trade of the parentes,
maketh suche unhappy and diso-
bedient childzen, who in the end,
except thei be looked vnto in time,
will be the fathers bane. For the
chylde, if his father be a catholike
man, will not be ashamed to say,
he hath a papist to his father, or
an old dotting sole to his mother.
A pitifull hearyng, that herebye
the regent of mischief shoulde
beare suche rule without correc-
tion, to cause suche enormities in
youth to raille vpon the parentes.
wherfore to redresse the commo-
vice in childzen of disobedience,
let them with godly perswasions
brynge them vp, and chiefly in the
feare

The displaýng

feare of God, and reuerence too
his religion. Let them followe
Tob. 4. 8. 1. the example of Tobias, who byn-
gynge by his sonne Tobie after
a godly sorte, had his sonne too
proue accordyng to his educatiõ,
and lyued infinit yeares, too the
ioye of his parentes. The pa-
rentes of Susanne, byngyng by
Daniel. xiii. theyr daughter in the feare of
God, had their ioyes doubled by
the marueilous deliuerie of their
daughter oute of the handes of
the cruel iudges. Contrary wise
if they suffer theyr chylzen too
persist in wicked and waton life
without due correction, they shal
fele the sorrow of Hely the priest
whom for wicked educatiõ of his
chylde, God did greatly punish.
Here also were worthy of re-
membrance the correctiõ which
ought

ought to be done to appzrentises
and other seruauntes, who be-
inge noselled in libertye are not
onelye odiousse to the world, but
also vntyrystye towarde the
maysters, and in maner become
maysters them selues. Whose
bryging vp is so leude, that the
be growē to such insolencie, that
no good man or pzeest passynge
by them in the stretes can es-
cape without mockes. But let the
maisters take hede, for I beleue
whē they se their time, they wil
mocke them to in thend, hoping
one day to haue y^e spoyle of their
goodes. Besides this, their dis-
solute lyues are such, that no re-
garde they haue at al to repaire
to the church vpon the holi daies,
but flocke in clusters vpon stals
les either skozninge the passers
by

The displaying

by, or with their testamentes bet-
ter some wyse stuffe of theyr
owne douile. So that prayer is
seldome sene to procede out of
their graceles mouthes. Ther-
fore let all maysters take hede
vnto their seruantes, and bring
them bp both in the feare of god
and of thē selues, lest they wishe
in time to come that they had re-
frained thē with due correction.

Unthank-
ful, vngodly
vnhinde

Unthankful, vngodly, and vn-
kinde they be in sparynge from
thankesgeuinge, chesely to God
the aucthour of al goodnes, and
next to the quenes maiestie our
natural soueraigne ladie for the
restitution of thancient and true
religion of this realme, whiche
of late was putte in extle, and in
steed of the same a straunge and
vase woman called Herelye in-
ter;

betrayned, who hath so polluted
 this countrey with bastardes
 and misbegotten children, that
 onlesse it had pleased the diuine
 maiestie to haue toynd in ma-
 riage the most excellent and ver-
 tuouse Phillip our kinge and so-
 ueraygne, nowe with the true
 inheritour and moste godly ma-
 trone Mary our sayd quene, the
 bloode of the sayd basebegotten
 children had bnethes be aboly-
 shed. And yet the ingratitude of
 vs theyr subiectes is such (especi-
 allye the protestantes) that al-
 most it is infollerable. The un-
 kindenesse of vs in this so ample
 benefyte is extended so farre,
 that in maner we deny any bene-
 fite receyued at all. Yea and for
 the most parte in recompence of
 that benefite alredye receyued
 we

The protes-
 tantes be
 bastardes
 by the deuil
 begottē by-
 pon herespe.

Ingrati-
 tude.

Proverbe. 19.

2. Reg. 17.

*Brute bea-
stes be not
ingrate.*

we reder vnthankfulness. But
I feare me, as Salamo sayeth:
He that dothe render an euill
turne for a good, euill shall not
departe his house. I praye god
to spare that plague from this
realme, which for vnthankful-
nes it iustly deserued. I feare
me a great many in these daies,
for that they se not the deuyles
of theyr vnthankfull heartes
come for wardes, whiche dayle
they imagine agaynste the ma-
gistrates, they play Achitophels,
part who seig that his practises
was not executed agaynst king
Dauid according to his cancred
stomake, wet home to his house
and hanged him selfe. But in
these oure ingrate doinges we
are much worse then the poore
bestes of the earth, which wold
remembze

remember a benefite long after
 they haue receiued it. And no mar-
 uaille. For as our creació farre ex-
 cedeth the brute beaste, so is our
 lyuing in some thinges to theirs
 inferiour. What murmuring, grud-
 ging, flanders, rumors, lyes,
 bookes, tales, are in these dayes
 caried abroode in the worlde a-
 gainst all sortes of magistrates,
 whome we ought to obey for con-
 science sake, according to the ad-
 monition of saint Paule. But if
 stay might be made here to touch
 the particular abhominaciōs bled
 of this loitring lubbers, this vo-
 lume would growe to an infinite
 bignes. May not the kynge and
 Quenes maiesties saye to these
 murmurers, as the valiant The-
 mistocles sayde to the Atheniens,
 whiche murmured against his

Brute beas-
 tes be not
 ingrate.

Roma. xiii.

Plutarchus in
 vita Themisto-
 clis.

M. i. lauda

laudable feates doone for the li-
bertie of the citie. Why make you
these tumultes and rumors a-
gainst them, of whome by mani-
fold wayes you haue receiued
so many commodities? May not
the Byschops and other ecclesia-
sticall gouernours, saye the lyke
too this carelesse multitude, that

*Plutarchus in
vita pompeij:*

Pompeius sayde too Marcellinus:
Who receiuyng many benefices
at his handes, forsoke hym and
ran to Caesar, that afterwarde
he was not ashamed too reuyle
Pompeius openly in the Senate
house at Rome. But with a coue-
nent and moderate taunte Pom-
peius sayde these wooordes: Art
thou not ashamed Marcellinus to
speake ill of him, by whose bene-
fit of a dōme and specheles man,
thou art made eloquent, & of an
hungry

hungry sterueling, thou art now
so well satisfied, that thou canst
skarse refraine vomite : What
shall I say more of this their in-
gratitude, whiche in ciuile life is
a thing moste odious : But ex-
horzte all men to take a new pur-
gaciō, & to purge their stomakes
of this theyr melancolike grud-
ginges, least the matter do grow
to suche abundance, that no pur-
gation will serue. Let them con-
sider the plague, which redouided
vpon the murmurynge stomakes
of Chore, Dathan and Abiron, who
for grudging against the autho-
rite of Moyse, were swallowed
int y^e earth. And let al such as wil
seke for none amēdemēt, loke for
no les, if not y^e like, yet as terrible

Truce breakers also bee Trucebreak-
they. And concerninge this breakers.

M.ii.

king

Name. 16.

Iosephus de antiq. lib. 4. ca. 2.

The displaying

king of truce, vnitie, & concord, rehearsal is made befoze. For they counted that the continuance in vnitie of religiō, was to stale for thē to obserue, but thei wold seke some other truth contrary to the truth vled in al cōtreis, to purchase vnto thēselues a perpetual name, like vnto Herostratus, who to winne a name, caring not whether it were good or bad, attempted many vile enterprizes, and amonges al, he set on fier the temple of Diana in Ephesus, whiche was the notablest tēple in all the worlde. Euen so these truce breakers, to get them a name, peruerfed al godly orders many hūdzred yeres vled in the church of christ, and al other holsome instituciōs frequēted in thesame. And thus in breaking of vnitie, the knot of mannes life, they became altoge-

*Valerius maximus in libro. 8.
Strabo in li. 14.*

thers truce breakers, and subuer
ters of Goddes truthe.

False accusers, riotous, & de- False accu-
sers. Apo-
stous. Despy
sers of them
that be good
spisers of them that bee good, in
slandering of good & vertuous
men, with il names, calling them
Sodomites, whozemongers, ill ly
uers. And while they were thus
accusing of others, thei theselues
liued moſte abhominably, coue
ring their own offēces, in belying
others, muche like Pharaos wyfe,
who to couer her own vnſhame
fastnes, accused Ioseph to her hus
band: and like vnto the Pharisees,
which to ſlaūder chriſt, ceaſed not
daily with impudēt wordes to be
lie him, ſaying: He is a Samari
tane, he hath a deuil within him,
he is a blaſphemer, a glotto, a ſe
ducer of the people, he denieth to
pay tribute & ſuch other wordes,
to bzyng him out of credite with

The displaying

Despisers the people. The like wordes haue
of the godly the protestantes vpon religious
and Godly men, whose holines &
austerite of life, because thei haue
no willes to followe, they be not
contented to suffer to go oꝛ passe
quietly without their tauntes &
reproches. Yea and some to vtter
foꝛth the holsome frutes of theyꝝ
spirites, care not to put many in
daunger of their liues. Was it not
a goodly frute thike you foꝛ these
men (which crie vpon the lord, &
like the lordes lābes do suffer per
secutiō, as thei terme it) in the be
ginning of the quenes maiesties
raigne, contrary to the obedience
which ought to be in subiectes, &
resisting the maiōꝛ, the sherifes, &
the aldermen, too make suche a
tumult at Paules crosse, seeking
meanes too kyll the Preacher,
yea

pea and one of them so bolde to
 throwe hys dagger at him? Was
 not this, thinke you a charita-
 ble worke of their paret spretes
 whiche they so boasted of, proce-
 dyng fro the entrailles of their
 thirsting stomakes, whiche with
 thirsting voices cried styll vpon
 the word of the lord: Was there
 not alsoo another fyne piece of
 worke of these charitable & meke
 lambes vttered: when a goonne
 was shotte at another preacher
 makynge a godlye sermon at
 Paules crosse: Was not thys
 also, thinke you, a mete practyse
 of this persecuted shepe? What
 I praye you was thabominable
 fact done at Westminster in S.
 Margaretes churche, by the like
 charitable chāpion vpon Easter
 dai. 1554. Who (al the people being

The thro-
 wing of the
 dagger at
 the preacher
 at Paules
 crosse.

Shooting
 of a gonne
 at the prea-
 ched at pau-
 les crosse.

The cruell
 acte done at
 Westminster
 vpon Ea-
 ster dai. 155.

The displaying

Freer Wei.
to hurte
with a ston.

in a godlye quietnes at our loz-
des table, aboute to receiue the
blessed bodye & bloude of (Christ)
suddenlye rose a desperate ladde
and strake at the pzeist, hauinge
almost slayne the pzeist, and di-
uers other honest persones there
pzeient: Was not this also sup-
pose ye a godlye acte mete for
suche a pzeffessor: who pzeffessing
the deuels religion, became alto-
gether a minister, and lynne of
the deuell? Was there not alsoo
a great learned man, and a freer
of Grenewiche called Peytoe, al-
most slayne with a stone passyng
in a wherpe by the wharfes of
a lyghter manne, that a longe
tyme after the pooze man laye
licke, scarce yet recouered: And
yet for this fact þe said godly man
sought none other reuengement,
but

but when he was demanded
why he caused not the partye
to bee punished, saied: God for-
bid. For nowe I vnderstandinge
his malice, haue a good cause to
praye for hym that he maye a-
mende. O good man, and wo-
thy to bee hadde in estimation,
whoo followinge hys mayster
Christe soughte no reuengment,
but prayed for his enemies.
He did not as that malicious,
and heretical freer Bale did, who
beeing reproued for a detestable
sermon he made in Hampshire
of a worshipfull manne, did not
onely seke reuengmente in cau-
sing the partie to stand vpon the
pyllozie, but also made a shamful
booke against hym, entituled, an
Expostulation against a ranke
papist of Hampshire, mooste
M. b. shame

The words
of Depto
touching
manne that
did hurte
him.

The reuen-
gement of
Bale vpon
a worship-
full man of
Hampshire

The displaying

shamefull ye reuylng the sayed
man of woꝛshyppe moꝛe lyke a
fylthye Ruffian, then lyke a
manne that semed to the worlde
to haue the spꝛete of GOD.
Many other ryotous ruslynges
pꝛactised by these rakehels ther
be, which (foꝛ breuiftee) I now o-
mitte. I maye compare them to
Sylla the cruell Romaine, oꝛ to
Catiline that vngacious berlet,
whiche disturbed the common
wealth of Rome, and soughte
meanes to brynge the same too
vtter confusion.

*Appianus in
civili. Ro. bella.
Salustius in
conuersione,
Catilina.*

*Traitours.
Deadiehigh
minded.*

Tꝛaytours, headdie, and
hyghemynded, are these pꝛotes-
tauntes, pꝛouokynge the good
to conspiracies, allurynge the
euell to put the same in pꝛactise,
sondꝛye wayes vtteringe theire
trayterous stomakes, what
newe

newe deuises doo some of them
 imagine to make hurly burlyes,
 within thys realme. But God
 the betrayer of all trayterous
 heartes, euen in tyme discloseth
 what they bee. And the deuell
 the authour of traeson, bzingeth
 hys darel ynges infected with
 treason the handemayde of he-
 resye, to a shamefull and vile
 ende. What brought Northum-
 berlande to hys deserued ende,
 in goynge aboute to displace the
 Queenes maiestie of her iust ty-
 fle, but treason, and heresye, the
 instrumentes of hys deuellishe
 attemptes? What broughte
 wyat to thys shamefull ende, wyat
 but rebellion begonne for here
 spyes sake and treason, continu-
 ed tyll he was ouerthrowne?

Northum-
 berlande.

What

The displaying

Crumbel. What was the cause of Crum-
welles falle, but heresye be-
gonne with spoyle of Abbees,
and trayson agaynste the kynge
himselke? What was the cause
of the Deathes of oure late tray-
tours, but heresye the foundresse
of their conspiracie, and trayson,
entended against the kynge and
Queenes maiesties, and the sub-
uersion of oure common wealth?
What man oz woman was there
euer, but that heresye ioyned
with treason hathe broughte to
Olde castel confusion? Was not Oldecastell,
wherof we spake befoze, brought
too a miserable ende for fauor-
ynge Wycklese hys opinion?
Acton, was not Acton of his conspira-
cie, and came to the like ende for
fauouring the same opinions? I
praye you to what ende came
Cranmere

Cranmere the late byshoppe of **C**ranmere.
Cantozburpe, who in his fyrste
ruffe soughte the diuorfe of the
most vertuous quene Katherine
lawful wife to kinge Henry the
viii. and mother to our most gra
cious foueraygne ladye, and af
terwardes continued in promor
tinge of heresie, and diuorlinge
this realme from a godlye wyfe
called vnitie, preferringe Heresy
that strumpette to matche with
this noble comon welth. *Immittens*
falcem in alienam messem. Finally to the
like endes arriued al heretikes &
traitors in al ages. Many nota
ble hystories mighte here also be
reherfed to set fozthe the due re
warde incident to treason. But
foz as muche as mayster John
Christoferson deane of Norwiche
hath most abundantlye treated
upon

Polydorus lib.
xxviii.

The displaiynge

upon the same in a godlye and
learned worke, whiche he made
intituled: An exhortatio against
rebellion, I purpose therof thus
brefely to ende.

**The conclu
tion.**

And cōcerning the other vices
which are in these sortes of mē,
wherof S. paule propheted, bi-
cause they be partelye described
befoze, I purpose now to con-
clude, exhorting al men that en-
tende to aspire to saluation, to
waye diligentely the premisles.
Firste to consider the vnitie of
Chrysts church, which in al thin-
ges touchinge our faith vnifor-
mely doth agree, and to consider
the sondry factions of the prote-
stantes upon the saythe, wher-
in they do not agree. Waxe
their falshode in alleginge the
places of the scriptures, onely to
sale

Take it of the Church, and to mis-
report the same. BONDZE the wor-
des whiche Paule prophesieth
vpon sondye heretikes, whiche
should come, denying matyage,
and eatynge of meates to be vt-
terly nought, and how malicious-
ly they applye the same vpon
the church, which with honora-
ble wordes doth commend them
bothe. Perceyue aduisedly with
your selues what cause the pro-
testantes haue to shorten theyr
lyues by fyer, and what cause
they haue too call their iust pu-
nishementes persecutions. And
consider withe your selues the
state of Chyistes church in the
beginninge, and the state therof
at this present, which in one vni-
tie of doctrine is al one, though
not then so firme as it is now.

Waite

The displaying

Wate also the folly of the vngodlye, whiche presumptuouslye chalenge too them selues the title of Martyrs, and moore fondlye offre them selves to the fyre, not compelled therunto as the true Martyrs were, but obstinatelye, as who woulde say, in the despight of the Church, Examine with your selves also what saith the church of Christ teacheth, whether it denieth God, refuseth the sonne, or contemneth the holy Ghost, as Infidelles and other miscreantes do. Examonges whiche Infidelles, if these men suffered, then moore trulye they myghte name themselves Martyrs. But the church professeth with moore sinceritie, that God whiche they doo, that Christe, that holye Ghoste that they

they do. The church doth teach
 the sacramentes to be in number
 six as the scripture leadeth, and
 as the Apostles traditions and
 holie Doctours do prescribe.
 The Church in nothinge con-
 cerning the substance of religion
 dothe varie or alter. The church
 teacheth that the inuisible bodie
 of Chryste, sitting at the ryghte
 hande of God the father is here
 in the visibler formes of breade
 and wyne, inuisiblye contained
 in the Sacrament of thalter, the
 dereft is well whiche Christ lefte
 vpon earth, & offered of the prest
 in a liuely, and pure sacrifice at
 Masse to God the father, for the
 comfort of the whole church, ac-
 cording to the prophetic of Mala-
 chie the prophet, speaking in the
 of name of God the father thete

A.

wordes.

Malach. i. wordes. I haue no will and pleasure in you and I will receiue no offeringe, or rewarde at youre hande. From the springe of the sonne, to the setting, my name is greate emboges the Gentiles, and in euerye place there shalbe sacrifice doone, and a pure and cleane oblacion shalbe offered to my name. The churche also teacheth the adozation of this most pure sacrifice, not the outwarde formes of breade and wyne, but the bodye Christ inuistible therein conteined. The churche teacheth all kyndes of liuely and holisome doctrine, as fasting, prayre, Charitee, Almesdees, Amende-ment of life, Penance and al o-ther good workes mete to be obserued of a christian man. Therfore waite with your selves once
more,

moral, what cause haue these
 grageles men thus to misreporthe
 the churche; or to spende their
 liars against the churche. Then
 fynallye consider whether those
 bites rehersed by sainte Paule,
 whiche should be most frequen-
 ted in the latter tyme, were not
 most practised of the saied pro-
 testantes. Whiche thinges duelye
 considered I shall most humbly
 exhorte all menne for the loue of
 God, and in the passion of hys
 sonne Iesus Churche, and in hys
 name, that ye al speke one thing, 1. Cor. 1.
 and ther be no diuencio entri-
 ges you, accordyng to the coun-
 saile of Paule to the Corinthe-
 ans. And that ye may be a whole
 body of one mynde, and meaning,
 entreating you also in lyke ma-
 ner, as he dothe in another place
R. ii. sayng

Isa. lxxxviii.

saynge. What soever things
are honest, what soever things
are iust, what soever things are
pure, what soever things are co
uenient, what soever things
are of honest reporte, if there be
any vertue, if there be any praise
of learning, those same haue you
in your minde, whiche you haue
bothe learned, & receiued, heard,
and also seene in me, the same
things do, and the God of peace
shalbe with you. Whiche counsaile
if we followe, doubtles we shal
be the members of one bodie, not
repugnāt, or obstinate but meke
and obedient. Then shall we ba
nische al sectes and opinions, and
remaine in cōcorde & vnitie. The
shall wee saye with the prophet
Dauid. Behold what a pleasant
thing it is for brethren to lyue in
vnitee.

unitee. Then shall we reedefie
 oure auncient common wealth,
 whiche by disorde we haue lost.
 Then shall the membez agree
 with the belly, whiche with dis-
 corde in maner was consumed
 for hunger, as Menenius Agrip-
 pa telleth the hystoꝛe, when he
 went about to reconcile the com-
 mons, to the obedience of the Se-
 nators. The shall we be inuincible
 & with out feare of fozein real-
 mes. Then shall we be impregna-
 ble wout feare of any natiō. And
 finally wee shall be acceptable to
 hym, that is the authoꝛ of at-
 tonement, whiche is Iesus
 Chryste the sonne of the lyuinge
 God. To whom with the holpe
 Ghoste, be all praise and honoꝛ
 for euer. Amen.

*T. Livius dec.
 prima, lib. ii.*

FINIS,